

Zion's Herald

WEDNESDAY, JANUARY 27, 1904



WENDELL PHILLIPS

A Droll Provision

ONE of the daily papers contains a report to the effect that a Bartenders' League at a recent meeting elected officers for the ensuing year, including a president, vice-president, and a chaplain! This is droll, although the humor of the situation is of a grim sort. We are reminded of the story of the Irishman who, in a "license" locality which required evidences of good moral character in all applicants for permission to open saloons, when asked what evidences of that kind he could present, exclaimed that he did not see why a man needed a good character to sell liquor! Perhaps those bartenders argued, however, that though they would not need a chaplain to exhort them to sell liquor, they would badly need the services of one to save them from the consequences of selling liquid death to their fellow-men. It will take more than a chaplain, however, to get a persistent liquor-seller out of the clutch of an angry God.

Growth of Clean Journalism

From Springfield Republican.

THE laying of the corner-stone of the new building for the New York Times, at Forty-second Street and Broadway, Monday, was an impressive ceremony. Bishop Potter offered prayer; Adolph S. Ochs, the proprietor, introduced Charles R. Miller, the editor, who gave a brief address; and Iphigenia Bertha Ochs, the little daughter of the publisher, laid the stone with a charming grace. Her speech was:

"I dedicate this building to the uses of the New York Times. May those who labor herein see the right, and serve it with courage and intelligence for the welfare of mankind, the best interests of the United States and its people, and for decent and dignified journalism, and may the blessings of God rest on them!"

Then the Bishop shook hands with her, and she struck the stone with the trowel, and said: "I declare this stone plumb, square and level," as well as a Freemason could have done it. Mr. Miller closed his address with this sentence:

"If the presses beneath our feet shall send forth into American homes no unfit and defiling pages; if into the columns of this newspaper shall be put in daily abundance that which will content a healthy and intelligent mind, and in general meet the approval of a just mind, we may without misgiving foretell for it a vigorous life and augmented influence in that distant time when dilapidation shall have made this structure unsuitable for its occupancy, and it shall go forth to seek elsewhere another home."

A noble statement of hopes and purposes, truly!

Devoutly to be Wished

From Philadelphia Telegraph.

PAUPERISM is to be suppressed in at least one place. In Berlin the subject is to be scientifically settled. The German is nothing if not scientific and thorough; when he goes into a thing he goes through it root and branch, down to the bottom, and does not cease investigating and classifying and analyzing till the last atom has been turned inside out. Now in the Kaiser's town, the minds of the powers-that-be are concentrated on the paupers. They will be chased up and hunted down, and registered and inspected and ticketed and labeled, until the microbe of pauper-

ism is discovered. Then a serum of charity and intelligence will be injected, followed by liberal doses of compulsory industry and sanitation; after which the patient will be kept up by a wholesome tonic of official reminders that his days of pauperism are over once for all.

The main work of this reform rests upon three agencies — the application bureau of the German Society for Ethical Culture, the Society for the Suppression of Pauperism, and the registration bureau of public and private charitable beneficiaries.

Heathen Notions and Practices

From Christian Advocate (Nashville).

A WOMAN with a heavy crepe veil hiding half of her face, and with a lighter one drawn across her mouth, might be properly dressed in Turkey, but she is an anachronism in a Christian land. When will the barbaric custom of wearing mourning cease? Hindus consider a woman disgraced if her husband dies, and Mohammedans require their wives to veil their faces; but what have these heathen notions to do with the way Christian women should dress?

A Theological Irritant

From the Interior.

BROTHER BRIGGS, it would seem, is straining at his tether again. He went into the Episcopal Church upon the distinct assurance of "freedom of teaching," and he has enjoyed that along his special lines until there has ceased to be any fun in it. He can teach what he wishes to about "Moses and the prophets," but when it comes to "bishops and other clergy," there will be "music in the air," and no mistake. According to the press reports of his late address before the Church Club he has flouted the "apostolic succession" of Bishop Potter himself and praised that of pope and presbyter. He asserts that he "felt humiliated" when re-ordained by the honorable diocesan of New York city, although he appeared about that time as a "postulant" and not as a captive. Perhaps he may land in St. Peter's net yet, since it is evident that the Episcopal Church too "draws the line" somewhere — if not at doctrine, like the Presbyterians, then at polity. But in the Church of Rome, if ever he gets there, he will find his mouth shut with a snap that will jar every molar in his head.

Mothereddyites and the Courts

From the Providence Journal.

THE Journal is much gratified to be informed by a Christian Science healer of Chicago that "no other newspaper in the United States is so severe in its denunciations or so alert in finding weak spots in the armor" of mothereddyites. That criticism was not meant as a compliment, but it is welcomed as one. Whoever exposes a fakir to the unsuspecting persons upon whom he preys performs a genuine service. With such exposures come some danger, to be sure. One enthusiastic adherent of the Concord woman's money-making theories recently called at this office and mildly threatened to establish a rival newspaper which would be founded upon a Christian Science basis and would no doubt force all other newspaper plants to the junk heap. Even with that dire menace hanging over these columns, there is still courage left to reply to the amusing claim of the Chicagoan that "all over the land the courts are declaring that Christian Science has its rights."

Now let us be specific. Take Pennsylvania, for instance, where a mothereddyite

"church" recently attempted to obtain a charter. The minor courts refused to let the moneymakers incorporate, and the Supreme Court affirms the refusal, basing its objection upon the wholesome reason that the purposes of the followers of Mary Baker, etc., Eddy, are "injurious to the community." To teach that disease can be remedied by prayer and by reading the "mother's" book (prices very exorbitant), violates the policy of the law which attempts to put into operation all effective means of checking diseases that otherwise might become epidemic. The Pennsylvania court declares that neither the law nor reason objects to the offering of prayer for the recovery of the sick; the court virtually holds, however, that prayers alone are not likely to check the spread of smallpox. Pennsylvania, therefore, must be left out in any claim of the eddyites upon the indorsements of the courts.

But what is the use of using logic and reason with buffle headed cranks who pretend to believe that even leprosy is a "state of mind?"

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Labor Organizations in Germany

TRADES-UNIONISM, which greatly flourishes in Germany, is exhibited there under three different forms — the "free" or Social-Democratic, the "German," and the "Christian" unions. The Social-Democratic *gewerkschaften*, which date from about 1865, are by far the largest, numbering some 62 unions, with a membership of 678,181. The relations of these organizations to the Social-Democratic party are vague and ill-defined. The so-called "German" unions were founded in 1868-'69 by Dr. Hirsch, formerly a progressive member of the Reichstag. In 1901 they numbered about 1,800 local unions and 16 national unions, held together by a central federation. The present membership is believed to be about 100,000. These unions do not attach themselves to any party or program, but, remaining in sympathy with the free-thinking sections, press for political measures in the interest of labor. They repudiate the class-war and visionary aims of the Social Democracy, and pay great attention to benefit funds and out-of-work support. The "Christian" unions are of much more recent date. They are not religious organizations, but their name is intended to signify simply "anti-Social Democratic." They stand for a protest against the anti-religious spirit of many of the other *gewerkschaften*. The "Christian" unions had in 1902 a membership of 175,079. In the three classes of unions together a million members are enrolled.

Control of the United States

ONE-TWELFTH of the estimated wealth of the United States is said to be represented at a meeting of the board of directors of the United States Steel Corporation when they are all present. These men represent as influential directors more than two hundred other companies. These companies operate nearly one-half of the railroad mileage of the United States, are the great miners and carriers of coal, embrace a number of great industrial trusts, and include telegraph systems, traction lines, five insurance companies, and other vast commercial inter-

ests. One of these directors, John D. Rockefeller, is generally regarded as the richest man in the world. The directors mentioned control corporations whose capitalizations — if they are real values — aggregate more than \$9,000,000,000, a sum about equal to the combined public debts of Great Britain, France, and the United States. This vast concentration of wealth is accompanied, however, with a certain diffusion of wealth. In the Steel Corporation there are nearly 70,000 stockholders. The Pennsylvania Railroad has 34,500 owners. Most other large business concerns are largely owned by the people. Yet while the number of owners is growing greater all the while, the tendency is continually to concentrate the power of control. While individual stockholders in a large number of commercial enterprises of national importance are multiplying, twenty or thirty men practically control the trade, and thus indirectly the wealth, of the United States.

Demand for Stronger Cars

THE accounts of shocking railway disasters that appear with startling frequency in the public prints have a certain marked similarity in their general features. The lighter coaches in almost all cases have been more or less injured, or perhaps totally demolished, while the heavy parlor cars have generally come to a state of rest without serious damage and in many cases without leaving the rails. During the year 1902, 345 passengers were killed and 6,683 were injured on American railroads. Of the 640,000,000 passengers carried during that year in ordinary cars over 7,000, or about one in every 92,000, were killed or injured. But of 32,500,000 passengers that were transported in three years on Pullman cars only one in every 3,250,000 was killed or injured. According to a calculation made by the *Scientific American* of two passengers who board a train together, the man who enters a Pullman car has thirty-six chances of coming out alive at the end of his journey against one chance of his fellow-passenger who enters an ordinary day coach. During the year ending Sept. 1, 1903, the Pullman Company claims, not a single passenger was killed or injured on a Pullman car in the State of New York. The Company also asserts that, although in the past three years it has carried in all parts of the United States a total of 32,639,341 passengers, only six persons were killed and only four seriously injured. The moral of these facts is plain. The comparative immunity enjoyed by the parlor car is not due to its luxurious furnishings, but to its massive underframe, the heavy steel angles and plating that are worked into the vestibule ends, and the massive vertical vestibule frames, which prevent the platforms from riding one upon an-

other. By the adoption of similar devices on ordinary passenger cars the safety of railroad travel could be very much increased. The strength and comparative indestructibility of the Pullman coach could be imparted to the ordinary first-class coach without any serious increase in the weight of the latter, for the Pullman is loaded down with a great deal of unnecessary weight both in its structure and its embellishments, which could be dispensed with in the proposed type of car. It becomes under these circumstances the duty of legislation to demand that railroads shall not fall beneath a certain minimum standard of strength and excellence of construction in their building of passenger cars.

Negroes on Grand Juries

THE Supreme Court of the United States last week ruled that the exclusion of negroes from grand juries in cases involving criminal charges against members of their race is a violation of the Constitution, and therefore not permissible. The decision was delivered by Justice Holmes in the case of a resident of Alabama who was indicted for murder by a jury composed entirely of white men, and from which, it is charged, all negroes were excluded on account of their color. The Supreme Court of the State upheld the regularity of the proceeding, but the negro indicted brought the case to the Federal Court on a writ of error, with the result that the decision of the State Court was reversed. The decision of last week was based on the previous Carter case, in which it was held that the exclusion of all persons of the African race from a grand jury which finds an indictment against a negro in a State court, when they are excluded solely because of their race or color, denies him equal protection of the laws, in violation of the Fourteenth Amendment of the Constitution of the United States, whether such exclusion is through the action of the legislature, through the courts, or through the executive or administrative officers of the State. By this latest decision the negro disfranchisement provisions of the Alabama Constitution receive, inferentially at least, a severe blow.

Labor Triumph in Australia

ALTHOUGH in the three eastern colonies a vigorous anti-labor campaign was in progress throughout the months of electioneering which preceded the recent election, the Labor party in Australia achieved a striking success. In the senate this success has been most definite, and all the more significant in view of the fact that under the Australian elective system every adult has a vote and each state is a single electorate, so that

small local prejudices have very little influence on a candidate's chances for election. Although only half of the members of the senate retired this year, the Labor party succeeded in doubling its representation and so securing almost half the personnel of the house. In the lower House a small increase in the Labor representation was effected. The Labor successes were won at the expense of the Ministerialists. Victoria has decidedly gone over to the Labor side. The result of the elections seems to make sure that the present semi-protectionist tariff will not be revised for economic reasons during the next three years, that compulsory arbitration will be universally applied, that the Barton "white Australia" policy with respect to Kanaka and Lascar labor will be confirmed, that a new capital will be speedily chosen, and possibly a provision be made for old-age pensions. The British press does not regard this ascendancy of labor with approval, considering that the new policies about to be adopted conflict with all English notions of regard for individual liberty, that they will close the door against English workmen, and that the elections are significant of the fact that in Australia control has passed to that section of opinion which is associated with the most rigid protectionism.

British Search for Cotton

A MOVEMENT is on foot in Lancashire, England, approved by all parties, to urge the British Government to take up in earnest the development of cotton-growing in the British dependencies. The operatives in Lancashire are estimated to have lost more than \$10,000,000 in wages during 1903, owing to the short supply and high price of cotton. The British Cotton Growing Association, which was formed within the past year, has sent out experts to various parts of Africa, to India, and to the West Indies, by whom a good deal of intelligent experimentation has been carried on. The most encouraging reports received have been those from West Africa, where the soil and climate are found to be favorable to the cultivation of a fair grade of cotton. The most urgent need in that region of Africa is that of light railways to carry the cotton from fields now unavailable because the cost of transportation is too great. If the reports of these experts are found to be accurate, it is probable that the British Government will take up the matter seriously, since it is calculated that ten millions of people, or nearly one-third the entire population of England and Wales, are directly interested in the cotton industry — an interest too great and too concentrated to be lightly regarded.

"Billion-Dollar Countries"

THE United States again stands, at the close of the calendar year 1903, at the head of the list of world's exporting nations, so far as relates to the exportation of domestic products. There are only three "billion-dollar countries," considered from the standpoint of exports, and these are, in the order of the magnitude of their exportation of domestic products, the United States, the United Kingdom, and Germany. According to tables prepared by the Department of Commerce

and Labor through its Bureau of Statistics the exports in 1903 from the United States amounted in value to \$1,457,565,783, and those from the United Kingdom to \$1,415,617,552. From Germany the figures for the full year have not been received, but an examination of the figures so far available justifies an estimate of \$1,200,000,000. It is only within very recent years that the United States has taken its place at the head of the list of the world's great exporters of domestic products.

Protecting German Trade

THE Middle European Economic Society was founded last week at Berlin — under the presidency of Duke Ernst Guenther zu Schleswig-Holstein, the brother-in-law of Emperor William — with the aim of establishing a commercial alliance on the lines advocated several years ago by Count Goluchowski, the Austrian-Hungarian Minister for Foreign Affairs. The initial meeting was attended by one hundred and fifty leading economists, politicians, manufacturers and land-owners. The Society has been formed to defend Germany from an overflow of foreign goods, to strengthen German capacity in the markets of the world, and above all to meet American competition. Professor Julius Wolff, of Breslau, the noted economist, stated that the idea of the Society originated from observation of American progress, which is due to the boundless possibilities opened to the energetic people of the United States by their large and unified domestic market. Professor Wolff advocated a greater division and specialization of labor with a view to cheapening production, and a reform of the most-favored nation principle, which should, he argued, be brought into harmony with reciprocity. The greatest task of the Society, however, was conceived to be the creation of economic alliances between nations with common interests. The Society adopted as a cardinal principle the necessity for directing the attention of the peoples and governments of Central Europe to their common economic interests. It is intended to include in the scope of the operations of the organization the Powers forming the Triple Alliance, France, Switzerland, the Netherlands, and Scandinavia.

Automobile Prophecies

THE automobile is evidently as yet but in the beginner's stage of its development. It may attain in the next fifty years an expansion and perfection comparable in degree to the wonderful growth of steam railroading during the past half century. It is just coming to be realized that automobilism has within it great possibilities in the generation of a cheap and powerful motive force from petroleum products. The petroleum motor has the drawback of not being as safe as the electric machine, which is more cumbersome and perhaps less handy for general use, but the two styles of motors are beginning to work together. An automobile was finished the other day in Cleveland which is built to run night and day in all kinds of weather, providing for the passengers comforts similar to those found on a Pull-

man car. The car has berths, hot and cold water, toilet appliances, and electric heat and light. The automobile is steadily approaching the speed, comfort and luxury of railroad travel, but without the fetter of the rails — although one style of motor, which is practically a gasoline automobile built on the pattern of a large passenger coach, is in successful use on a railway line in France. The ordinary automobile is a mechanical locomotive set free to roam at will over country roads. A fair road is all that is required for its successful use. The automobile enterprise is not retarded by any necessity for terminal facilities in crowded cities. It is proposed, however, in England to build special motor roads covering the entire country. Such "car ways" would be expensive to build, but would be far cheaper to construct per mile than steam railroads. It is claimed that such a full exploitation of mechanical traction would show financial results sufficient to convince the public that automobilism is a force destined to have very far-reaching results.

Death of Professor Von Holst

THE noted historian and publicist, Professor Hermann Eduard von Holst, passed away at Freiburg, Germany, last week. He was born in 1841 at Fellin, Livonia, of poor German parents. His struggles for an education were rewarded by his admission at the age of nineteen to the University of Dorpat, and by his receiving from Heidelberg in 1865 the degree of Doctor of Philosophy. Fired with revolutionary ardor, the young Von Holst attacked the Russian Government in a pamphlet, and in consequence was forced to flee to America. Arrived in this country, his great powers began to manifest themselves in the work subsequently expanded into his "Constitutional and Political History of the United States." In 1872 Von Holst was called to the chair of American history and constitutional law at Strasburg. Two years later he was appointed professor of modern history at Freiburg, where he remained until he accepted the head professorship of history in the University of Chicago. He continued his labors in that institution until his health failed. He was a man of vigorous convictions and extensive learning, combining the fire of the orator with the erudition of the savant, and as a scholar and lecturer had an enthusiastic following among students and professors in American centres of learning. While some of his writing seems dry, Professor Von Holst himself was a man of attractive personality, always inspiring in the lecture-room, and most earnest and impressive in manner. A noteworthy characteristic of the lamented Professor was his constant care to give his authorities. He drew his inferences from years of patient investigation, and he treated the marked men of history as types and revealers of human aspirations. While an acute critic of questions of government, Von Holst's main interest was always historical. He fully identified himself with America. Driven away by illness, he yet said to a friend who talked with him in Germany in 1902: "Tell my friends in America that I was never so good an American as now — that I never loved my country so

much. Never have I so appreciated America, never have I so understood the noble aims of the American people."

Diet Kitchen Association

THE annual meeting of the New York Diet Kitchen Association held last week closed a successful year of work. The object of the Association, which has been in existence thirty-six years, is to provide nourishing food for the sick poor. The matrons of the kitchens visit the patients and see for themselves the conditions existing in the families. The Italians, Hebrews, Irish, and Germans come in for a large share of attention, but all nationalities are cared for as opportunity offers. Special attention is given to the babies of the poor, "to whom," as the report of the Association says, "the future ought to belong, but who for lack of nourishment more often die than live." Practically every foundling received at the Infants' Hospital on Randall's Island several years ago died before reaching the age of two years, but the committee that has been conducting the experiment of placing babies in homes reports that the mortality has been reduced to 11 per cent., which is lower than that of all children under two years of age in the Borough of Manhattan. In the summer months of 1891, 126 out of every 1,000 children died, and in 1903 only 64 died. Yet the infant mortality in all large communities is alarmingly high, since from one-tenth to one-third of all babies die during the first year. Expert medical authority declares that such an infant mortality is absolutely unnecessary, for of babies born in good surroundings and properly cared for not one in a hundred dies during the first year. Lack of pure milk is largely responsible for infant mortality among the poor. The milk dispensed at the Diet Kitchens is far above the sanitary requirements. During the year 1903 the Association ministered in different ways to 30,975 persons, and gave out 387,412 pints of milk and 10,351 portions of farinaceous food.

Dissolution of British Parties

THE process of dissolution of the British parties has been hastened by the two by-elections held recently at Gateshead and Norwich, both of which have been decidedly anti-Chamberlain. Liberal-Unionism appears to be near its end. The Duke of Devonshire, who moves slowly but never turns back, has now definitely left the Ministerialists, and such is his weight in the country as the first landed lord of England and the undisputed chief of English Whiggism, that it is freely prophesied that probably one-half of the Liberal-Unionists and one-fourth of the Tories will secede with him, leaving Mr. Balfour and Mr. Chamberlain as the heads of a frankly Protectionist party. The dissolving Unionist party, which was created largely through the Duke of Devonshire's efforts to overthrow Gladstonian home rule, will be missed, but apparently not mourned by Mr. Chamberlain, who proceeds with his campaign with unabated vigor and unshaken faith in the ultimate success of his views. From Feb. 8, when the Duke

of Devonshire will start a free-trade campaign in the historic London Guildhall, will probably date a new and simpler division of English politicians into Free Traders and Protectionists. Mr. Chamberlain is quite prepared for a Free Trade victory at the next general election, but hopes after a thorough canvass of the electorate extending over two or three years to sweep again into power on a frankly avowed policy of a ten per cent. protection and imperial reciprocity.

Education Act Doomed

IT is coming to be realized in England, even by the staunchest supporters of England's Education Act, that the statute will have to be repealed, since it has proved unworkable. The "passive resisters," who refuse to conform to the law on conscientious grounds, have transferred the administration of the new Act into a sort of legalized pandemonium. In the majority of cases the magistrates have loathed their new duties, imposed upon them by what C. Silvester Horne calls a "khaki majority," which seeks to destroy the democratic genius of a generation. The passive resisters are offering to the odious statutes an invincible antagonism. The London Times considers this "passive resistance" as a cheap martyrdom, while the Saturday Review confesses to a fear, not wholly unfounded, that the merits of the whole controversy will be finally overlooked by ordinary citizens in a general desire to end the trouble by wholly secularizing education, thus sacrificing the religious interest in education for the sake of stopping the noise of the disputants. Whichever way the next election goes, an alteration in the educational "settlement" (so-called) of 1902 appears inevitable.

Southerners on Education

A HAPPY characteristic of the speeches delivered by the Southern guests at the dinner given recently in New York by Robert C. Ogden, president of the Southern Education Board, was the marked disposition shown by the speakers to treat the subject of the South and Education from the national point of view — a way of looking at the subject which was also adopted by the Northern men who spoke. Chancellor Hill of the University of Georgia pointed out that the peculiar needs of the South arise from two facts — the mass of illiteracy among the negroes, and the relative poverty of the section, especially of those parts of it where there is the greatest percentage of illiteracy among whites as well as negroes. Both of these facts are the direct consequence of the war which freed the negroes, made them citizens requiring schooling, and at the same time wrought untold destruction of property. All the Southern speakers acknowledged the great injury done to the South by slavery, and several of them referred to the incalculable advantages which its abolition must bring to the South as well as to the whole nation. They urged that the work of education is as important to the country at large as to the South, and that the South is entitled to all aid that can be given in the performance of that work. In the reference of the Southern speakers to the negroes there was a uniform tone of

justice and moderation, and in their remarks there breathed a spirit of hopefulness for both races for the future.

Far Eastern Question Still Unsettled

DESPITE the optimistic reports industriously circulated on the Continent for European and American consumption, it cannot be said that the Far Eastern situation has this past week greatly improved. Much irritation is felt in Japan over a recent brutal attack made by Russians on Japanese in Vladivostock. The Japanese Privy Council last week adopted a preliminary draft of urgency ordinances relating to maritime defences, railway transportation of troops, and organization of a field postal service. Symptoms of growing unrest in the Korean provinces have created deep concern in Japan. Among the Russian naval men in Vladivostock the war feeling is intense, but the masses of the Russian people remain indifferent to the issues involved. A Russian squadron sailed last Friday from Suez for the Far East. Japan is not hurrying Russia in the matter of a reply to its last note, and the pacific disposition of the Czar has been again manifested by the publication in St. Petersburg, Jan. 24, of a New Year message addressed to the troops in Manchuria, concluding with this prayer: "May the Almighty bless Russia with peace and prosperity during the coming year!" War preparations on both sides, however, continue unabated. Korea has made a formal declaration of her neutrality in the event of a war between Russia and Japan.

Korea a Danger-Point

KOREA is at present the focal point of the world's interest in the Far Eastern question. Local disturbances have taken place along the line of the Seoul-Fusan railway, which is in process of rapid construction by Japanese engineers. The Koreans have attacked the Japanese workmen at several points. The Japanese Government protested against this, and notified the Korean authorities that unless they prevent a recurrence of the disorders, troops from Japan will be sent to quell the disturbances. A street riot occurred in Seoul, Jan. 24, precipitated by the accidental overturning of a tram-car by a Korean motorman. A mob attacked the motorman, but the prompt arrival of the American marines prevented serious trouble. The Japanese are reported to have landed a considerable force in Korea. Russia recognizes the right of Japan to exercise police powers in southern Korea, but would probably oppose with force any attempt on her part to occupy the country with a large army.

By special orders from the Navy Department the class of 1904 at the Naval Academy at Annapolis will be graduated this year, Feb. 1. This action was taken in view of the present demand for young officers to serve on ships in commission. At the services held in the Naval Academy chapel last Sunday, the annual presentation of Bibles to the graduating class of midshipmen took place. Bibles are presented each year by the American Seamen's Friend Society of New York. The presentation address this year was made by Rev. Dr. Charles A. Stoddard, president of the Society.

"TAKING THINGS HARD"

TROUBLE is common to all stations and races. The Garden of Eden knew it, and the fairest earthly spot today is not exempt. No man's trouble is precisely the same as another's; and each one is apt to think his own a little the worst.

But it is not of the troubles we wished to speak, but of the way of bearing them. How often we say of one friend, "He takes it so hard," and of another, "He bears it well." What makes the difference? Is it in the trouble, or is it in the man? The man who takes it hard declares, emphatically: "The difference is in the trouble;" the observant world answers slowly: "The difference lies largely in the man." Ability to suffer is one of the constituents of strength. Manhood means mastery, and troubles are not strong enough to conquer it or heavy enough to bow it down. True manhood implies ability to endure without complaint, to suffer without bitterness, to die without fear.

In our darkest hours it is well to remember that others have fought the same fights, borne the same burdens, and been still unconquered; yes, have even gone into battle with a song. "My grace shall be sufficient for thee," was meant for hours of trial, and "around and beneath us are the Everlasting Arms." Trials shall be torches, to reveal our weakness and the strength of our Saviour; sorrow shall be salt, to save us from spiritual decay; tribulation shall but eliminate the chaff, and furnace heat, the dross.

The way we bear trouble is our way, but it is not a necessary part of us. We cannot change our trouble; but we can change our way of meeting it. A little more grace means a little less sadness, and there is nothing between us and the grace of God but a closed eye or a tight-shut hand. Faith opens heaven to every sorrowing soul, and the "balm in Gilead" never fails to soothe and heal. We take things hard if we bear them alone, but the companionship of Jesus makes heavy burdens lighter.

"GET THE BEST"

THIS piece of good advice used to be perseveringly enunciated by the publishers of Webster's Unabridged. But, like the multiplication table, it belongs to all ages and admits of endless application. It is especially in place to apply it to General Conference matters.

And, first, we should get the best for delegates. This is a truism in thought, but not in practice. The average man is very slow in reaching the impersonal and impartial point of view even in church and religious matters. The common good does not appeal to him. It must take on a selfish, or at least a partisan, form before he can understand it. Principles seem to be beyond him. Unselfish devotion, without any consideration of what he or his friends are to make out of it, is so foreign to his thought that he even doubts and sometimes scouts its existence. This is the rule in secular politics; it is almost the rule in ecclesiastical politics. Who sets himself seriously to ask the question: What is best

for the church in this matter? Who is the man who will bring most wisdom, character, insight, to the service of the church? This man is rarely sought. He is not "available." At the last election in one of the Conferences, one manipulator, not knowing what a spectacle he was making of himself, explained his voting for an inferior man, one whom he admitted to be inferior in character and intelligence, by saying: "There were reasons" -- which was undoubtedly the case.

Now this sort of thing marks a low stage of moral development. Such persons never suspect that they have no right to choose any one but the best. They never dream that their vote is a sacred trust to be used only for the highest good of the church. It is not a question of personal likes or dislikes, but of getting the best. It is not a question of honoring this one or of displeasing that one, but of getting the best. It is not a question whether the candidate wants to go to California or will be hurt if not elected; it is always and only a question of getting the best. And any minister or any layman who allows any other consideration whatever to sway him, must be judged unfaithful and unworthy. Of course when it comes to bargaining and log-rolling we have plain knavery, in no way to be distinguished, except in details, from the loathsome practices of slum politics. That is not the way to get the best. A little less partisanship and a little more thought and conscience are needed in this matter.

In the next place we must get the best for candidates. This will exclude at the start all Barkises who have long been "willin'" -- so willing that they are not ashamed to talk about their expectations. All perennial candidates, and left-overs, who make a practice of standing in the market-place, come under this head. It equally excludes all officials who think a term of inferior service entitles them to "advancement." No one should be considered for a moment whose only claim consists in his now having an office. Just as little should any one be considered who is to be "advanced" because his place is wanted by some one else. A distinguished official recently said of another, who has outlived himself, that it seemed to be the "logical thing" to advance him as a reward for past services. But surely we have decrepitude enough in high places already without adding to it under the pretence of honoring some one, but really to make room for another. That is not the way to get the best.

Let us make a clean sweep of all "logical candidates," of all sons of fathers, and brothers of brothers, and nephews of uncles, of all perennial candidates also, and of all mediocrities who, having been tolerated for a time, fancy they should be tolerated forever.

We decide not who the best are, but we insist that our aim must be to get the best. They will be men of character and ability, men who are living today, and who know what today demands. They will be men who, while duly reverencing the fathers, will recognize that the fathers are dead and cannot solve our problems for us. They will be men who will not seek office, but whom office will seek, and whom the

church, when it knows them, will delight to honor.

Unfortunately it was not a Methodist who recently said, when elected Bishop: "Brethren, you know that I did not seek this office, and that I did not want it." But we might have such Bishops, at least now and then, if we insisted on getting the best.

Credo

LAST week we referred editorially to the excellent volume of sermons, just published by Jennings & Pye, from Rev. A. H. Tuttle, D. D., of Summit, N. J. Our appreciation of the book has increased, in making it the substance of our devotional reading for one week. The sermon which most impressed us, and which we especially commend to our readers, has for its subject, "He Died for Me." The text selected as the basis for the preacher's thought is: "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that we should live together with Him" (1 Thess. 5: 9, 10). Dr. Tuttle begins his sermon with these fundamental and irrefutable statements:

"The two greatest mysteries of the gospel of our salvation, unfathomed and unfathomable by the human mind, are the incarnation and the cross. Yet these two facts, the personal Divinity of Christ and His atoning work, are the chief columns which support the dome of our temple. Many a blind Samson has thrown his giant strength against them, but, unlike the house of Dagon, its arches are not fallen. Nor do we have any fear of that catastrophe; for they rest on the pillars of eternal truth. Our danger, however, is that we who love the Gospel may come to regard these central verities as vagaries imported to us from out of the metaphysics of ancient cloisters, and altogether inadequate for the practical mind of our time. Without open rejection, it is possible for us to neglect them, and so come, as many do, into a faith in which these cardinal doctrines have entirely disappeared. Just so sure as we do that, we have surrendered all."

Here is his first premise, which he supports by Scripture and convincing argument:

"Christ's death is the God-appointed method by which we who are under the curse of death come unto the joy and victory of life."

He closes his proof with this convincing statement and illustration:

"The Bible, from Genesis to Revelation, is filled with the blood thought, and to take it out is to destroy the Book itself. It was once my privilege to examine for several hours the markings in the Bible of one of our most effective evangelists. They were made with such intelligence as to open the doors in the secret chambers of God's thinking, and to lift up windows from out of which came the rich music of His voice. But of all the many meanings that came to me by this inarticulate interpretation, none so powerfully impressed me as this fact which I am trying to give to you, namely, that the one great utterance of the Holy Bible is *salvation of guilty men by the death of Jesus Christ*. This evangelist had gone through his book many times, coloring crimson every passage in which mention was made of blood with a religious significance. Then wherever any fact was

stated which depended directly upon the truth of the blood sacrifices, he underlined the leading word with a heavy red line, and connected it with the central truth by a finer line. It is astonishing how crimson those pages were; how those lines threaded every part, like arteries and veins; how they all centered in the altar of Calvary; how every truth seemed to be secondary and subsidiary to this central one—our life by Christ's death! Remove the crimson fountain and its streams, and you have no Bible left."

This is our sublime *credo*. We have no other hope for forgiveness here or hereafter. This is the Gospel of the Methodist Episcopal Church. Let us unalterably cleave to it. Indeed, we say unreservedly with Paul: "If any man preach any other gospel unto you than that which we have received, let him be accursed."

Type of Man Needed

SELDOM have we been more deeply impressed or more inspired to nobler purpose than by reading the contribution entitled, "A Touch on the Arm," by Ezekiah Butterworth, in the *Outlook* of Jan. 16, which we reproduce in the present issue of the *HERALD*. It will be twenty years, on the second day of February, since Wendell Phillips "passed on" from this city which he so greatly loved, and where he fought and won his marked moral victories. To many of the present generation, therefore, he is only a name and a memory. He was just in the zenith of his glory and influence as a unique agitator, abolitionist and reformer, when the writer began his active life. Admiration of him and devotion to his high ideals merged into almost worship. We followed him everywhere he spoke, and listened with rapture to his matchless periods, or shared his indignation while he poured forth his withering invective against some colossal wrong. His equal as an orator, especially in the power to criticize and denounce the weaknesses of noted men, and to put a bad cause under the ban, we have never heard. Then, too, he was the soul of sincerity, and he risked everything for a righteous cause. Political expediency and that tendency (more prevalent in this day than in his) in politician, statesman, minister, and would-be reformer to ask: "What effect will my course have upon me?" stirred him to a prophet's rage. Phillips asked only one question: "Is it right?" and the answer settled everything. He stood alone with the right when church, ministry, state and society held fast to the wrong. Ezekiah Butterworth does well to remind this generation of Wendell Phillips, for both politics and church are now wotully suffering for the lack of his type of manhood. We therefore seek to introduce Wendell Phillips to our younger readers.

Born of the best Boston blood, in 1811, a graduate of Harvard University, admitted to the Suffolk bar, having a large practice, wealth, unchecked social prestige, everything in political life opened up to him if he followed in the traditional ways. But this he could not do. One day he saw Garrison mobbed in the streets of Boston and the liberty of free speech and free press denied him. Phillips was not yet thirty, and his spirit was hot within him. His first great public address was made in Faneuil Hall when he was only twenty-six years old. He did not expect to speak. With a few abolitionists he gathered in the "Cradle of Liberty" to protest against the mobbing and shooting to death of Rev. E. P. Lovejoy at Alton, Ill., and the destruc-

tion of his press because he had used it to condemn human bondage. That was a memorable scene. Attorney General Austin unexpectedly made a bitter address, declaring that Lovejoy was "presumptuous and imprudent" and "died as the fool dieth."

This was too much for young Phillips. The torch in his soul was lighted, and he made an address that for lofty patriotism, chivalric spirit, devotion to liberty and the highest ideals, and withering sarcasm, has rarely been equaled. A single sentence will confirm our statement: "Sir, when I heard the gentleman lay down principles which place the murderers of Alton side by side with Otis and Hancock, with Quincy and Adams, I thought those pictured lips [pointing to the portraits in the hall] would have broken into voice to rebuke the recreant American—the slanderer of the dead. The gentleman said that he should sink into insignificance if he dared to gainsay the principles of these resolutions. Sir, for the sentiments he has uttered, on soil consecrated by the prayers of Puritans and the blood of patriots, the earth should have yawned and swallowed him up." Applause and hisses followed this crushing and unpremeditated denunciation, with cries of, "Take that back!" The uproar became so great that for a long time no one could be heard. After some time the mob element became silent, and Mr. Phillips, all the time imperturbably calm—as he always was in such a storm—said: "Fellow citizens, I cannot take back my words. Surely the attorney-general, so long and well-known here, needs not the aid of your hisses against one so young as I am—my voice never before heard within these walls."

Before us, as we write, are two volumes of his "Speeches and Lectures." The first was published by Lee & Shepard, of this city, and contains the full text of the address to which we have referred, with many others, and an excellent biographical sketch which was published with a later edition. The second volume was published in 1891. We intended to make some excerpts from these unrivaled addresses, but space will not permit.

We urgently advise our younger readers to secure the reading of these books and imbibe his unselfish, ethical and invincible spirit. The times call for men who will venture something in our church to accomplish the noblest ends.

Methodist Press Bureau

AGITATION looking to the establishment of a Methodist Press Bureau has for some time been earnestly advocated by certain parties in the church. The claim made by them is that matters relating to the denomination do not receive the attention from the daily press which they deserve, and that if some suitable person was selected to attend especially to this business and furnish to the daily papers prompt reports in proper form, more about important Methodist events and doings would find place in the public prints.

This claim is specious and plausible, and has some justification, but not enough, we think, to warrant the establishment of such a bureau. As this editor's opinion upon this matter has been solicited for reference by a group of representative laymen in the West, before whom the subject is to come up for serious consideration, it is stated herewith, briefly:

1. We cannot approve the creation of any new bureau, organization, or office in the church, unless it is demanded by reasons which seem to overwhelmingly justify it. There are no such convincing

reasons in favor of the establishment of a Press Bureau. We are strongly opposed to the inauguration of anything of the kind which seeks to make a place for a man, whoever he may be.

2. If such a bureau were to be established, everything would depend upon the man selected. It would be an exceedingly difficult position to fill. If the man chosen were to simply deal out "taffy" to inefficient officials, then no worse calamity could happen to the Methodist Episcopal Church.

3. The daily press is very alert for "news," for anything worthy of publication, and does not have to be coached or prodded to give proper attention to events in which the general public has interest. When our bishops, secretaries, and general connectional officers have sufficient reputation to ensure the deliverance in pulpit or on platform of something worthy of public attention, the daily press will know it by unerring instinct, and will need no invitation or urging to exploit the same.

4. The work which a Methodist Press Bureau would do, can be done in the main much more safely and satisfactorily by our connectional societies. For this reason we heartily commend the course taken by the Board of Managers of the Missionary Society, which unanimously approved the following minute which had been adopted by the committee of General Reference:

"The General Missionary Committee, having referred to the consideration of the Board of Managers a proposition for a Methodist Press Bureau, to include the leading interests of the denomination, and the Board having referred the subject to the committee of General Reference, the committee listened to a full representation of the project by Bishop Mallien, and having considered the whole matter with respect primarily to the interests of the Missionary Society, beg leave to report that, while such an organization efficiently managed might be useful to the denomination at large, since the Missionary Society has a bureau of information already organized which during the past year has rendered exceedingly valuable service, we deem it inexpedient to co-operate with the proposed movement."

As the Missionary Society has taken this stand, it seems to us that the whole subject may well be "laid upon the table" for the present.

PERSONALS

—The late ex-Governor Bushnell, of Ohio, died possessed of \$7,000,000, all of which is willed to wife and children, and not one dollar to any charity whatsoever!

—The *Western Christian Advocate* of last week says: "Dr. W. F. Sheridan, of Trinity Church, Louisville, is to be the next pastor of Mt. Vernon Place Church, Baltimore."

—Rev. Frank De Witt Talmage, D. D., has accepted a call from the First Presbyterian Church of Los Angeles. He was installed Jan. 17. He is a son of the late famous Dr. T. De Witt Talmage.

—Mr. I. N. Halliday, formerly superintendent of the Chestnut St. Sunday-school, Portland, Me., is now employed to give his whole time to the large school of First Methodist Episcopal Church, Oakland, Cal.

—Miss Mibroy, an American from Detroit, Mich., has received the degree of doctor of science, *magna cum laude*, from the University of Berlin. She is the first woman chemist to whom the University has granted the degree.

—The statue of the late Rev. John Jasper, the famous colored preacher of "sun do move" fame, was unveiled on a recent Sunday in the church at Richmond, Va.,

of which he was pastor. The exercises in connection with the unveiling lasted nine days, and an admission fee was charged to help defray the cost of the statue.

— Rev. Dr. A. H. Lucas, pastor of Trinity Church, Albany, N. Y., has been chosen as chaplain of the Assembly of New York.

— Bishop Walden is home again in excellent health, after almost four months of continuous work in attendance on the General Committee meetings and eleven Conferences.

— Rev. C. A. Crane, D. D., of People's Temple, is to deliver the temperance address at the coming sessions of the Philadelphia and Central Pennsylvania Conferences.

— Mrs. Phoebe Augusta Seney, widow of George Seney, founder of Seney Hospital, Brooklyn, died, Jan. 19. Mrs. Seney was the daughter of Samuel Meser, of Brooklyn, and cousin of the Harper Brothers, the publishers. She was married in 1849 and was the mother of eight children.

— The Hymnal commissioners at the recent meeting in Washington manifested their appreciation of the services of the two efficient secretaries by presenting Dr. Charles M. Stuart of our church with a handsome loving cup, and Dr. H. M. Du Bose of the Church South with a set of Morley's "Life of Gladstone."

— Rev. W. A. Goodell, of Manila, who, in association with Rev. J. L. McLaughlin, has been engaged in translating hymns for the new "Methodist Hymnal" for use in the Philippines, has gone to Japan to put the work through the Methodist Episcopal Mission press in Tokyo. The new hymnal will contain 100 Tagalog hymns and about fifty Spanish and English hymns.

— The faculty of Boston University School of Medicine extend a reception to President-elect William E. Huntington on Wednesday evening, Jan. 27; and the pastor and official board of the Newton Centre Methodist Episcopal Church are to give him a reception on the evening of Feb. 2.

— In a letter received from the pastor of Chestnut St. Church, Portland, under date of Jan. 21, he says of Rev. John Collins: "He is indefatigable in good works. Today he goes to Kent's Hill to speak on 'War Times,' the proceeds of the lecture to go to the superannuates."

— It is singular that John Morley, now mentioned mainly as the biographer of Gladstone, with all his purity of life and high aims, is an agnostic. His mother was a class-leader, and he is the great-grandson of Rev. Duncan McAllum, the famous Scotch Wesleyan minister.

— The 91st birthday of Rev. H. C. Dunham was fittingly observed on the 19th inst. He has been a member of the Methodist Episcopal Church for seventy-one years and in the ministry sixty-seven years. In fairly good health he is spending the evening of his life serenely, and hopeful of the great future. He keeps in touch with current events, both in church and state. He resides in Winthrop.

— Rev. R. W. Van Schoick, D. D., of Coldwater, Mich., has been holding evangelistic services during January successfully in the church at Sayre, Pa. At the last session of the Michigan Conference he took a supernumerary relation — his first rest in a ministry of thirty-four years, fourteen of which were spent in the presiding eldership.

— Bostonia for February will prove especially attractive to the graduates and special friends of Boston University because it contains not only an excellent portrait of President-elect Huntington, but

also one of Rev. J. W. Lindsay, D. D., with sketch of the latter.

— Bishop E. E. Hoss, of the Methodist Episcopal Church, South, has taken up his episcopal residence at Dallas, Texas.

— From Foochow, China, comes the sad intelligence that Miss Mabel Sia, one of the most promising of our native Chinese missionaries, died, on Nov. 23, from diphtheria. When nine years of age, she entered the W. F. M. S. school at Foochow and was converted at the age of thirteen. After graduation, she taught in the Foochow institution for two years, often going with Miss Lydia Trimble on evangelistic trips. In 1898 she came with Miss Trimble to America and for three and a half years studied at Morningside College at Sioux City, living in the family of Dr. J. B. Trimble, and prized for the sweetness of her character as one of the family, Dr. and Mrs. Trimble often speaking of her as "our daughter." Miss Sia then spent six months in the Folts Institute at Herkimer, N. Y., and in November, 1902, returned to China to give her life to her people.

JAMES A. WOOLSON DEAD

WE are inexpressibly shocked to learn, just as the HERALD is ready for press, that Mr. James A. Woolson, another of the most honored and best beloved members of the Boston Wesleyan Association, died, Monday night, of angina pectoris. A wife and two daughters survive him. We have neither the time nor the heart to prepare a fitting sketch and memoir of this excellent and very useful friend, citizen, and successful business man. That must wait until the next issue. The funeral services will be held at 2 o'clock on Thursday, at the home, 277 Harvard St., Cambridge.

BRIEFLETS

We cannot hear the music that is in life unless we listen for it.

It is significant that Dr. W. Robertson Nicoll, editor of the *British Weekly*, calls attention to the "forward movement" in Wesleyan Methodism as "the most successful evangelizing agency in Great Britain." Instead of special services at set times during the year, there is a continuous revival.

The *Christian Register* says that one reason for "the vigorous life of Calvinism, especially in the Presbyterian Church, was the energy with which it applied itself to problems requiring the utmost exertion of intellectual energy and moral force. It was no soup-house religion which engaged the attention of John Knox." Entirely apart from the question of Calvinism, it is certainly true that no religious teaching can have permanent sway that does not grapple in mighty earnest with the great problems of human destiny. And as much can be said on the purely intellectual side for evangelism as for any other teaching; nay, we are persuaded, even more can be said with reason in behalf of evangelical truth.

The "abiding" in Christ, which is the duty and the privilege of the believer, is both a static resting and a dynamic activity. The true figure representative of the

resting of a Christian in the grace of his Lord is not just that of a stone resting upon the ground, abiding in one place it is true, but remaining all the while distinct from the soil which upbears it, but is typified rather by the seed which, while it stays, sinks into the earth that it may thereby grow and develop and multiply. To "abide" is both to remain and to root.

There is a deep joy in dependence, when that upon which one depends is greater and better than himself. But how pitiable to depend upon that which is weaker!

The *Wesleyan*, of Halifax, calls attention to the fact that "the anniversary of the day when John Wesley was refused the sacrament of the Lord's Supper in the parish church of Epworth was Saturday, Jan. 2, just 160 years ago. That was a notable event. The man who spurned him from the Master's table has been forgotten, but the memory of the event abides."

One reason why the Bible can never lose its power and charm is because it is chiefly the story of the lives of real men and women.

The *Christian City* for January, edited by Dr. F. M. North at 150 Fifth Ave., New York city, is an especially important number for our ministers and all engaged in city evangelization, because it contains the full proceedings of the thirteenth convention of the National City Evangelization Union, recently held at Cleveland. Dr. J. H. Mansfield, in his address, calls attention forcefully to the peculiar problem of Protestantism among us, in saying: "There are more Roman Catholics in the State of Massachusetts today than there are of all Protestant denominations combined, including Unitarians and Universalists, Swedenborgians and others, and there are more Sunday-school scholars in the Roman Catholic Sunday-schools than in all the other Sunday-schools of the States. We are rapidly becoming a foreign State."

The Lord does not want us to have too many irons in the fire. We serve Him best when we attend faithfully to but one or two.

In an agony of grief over the awful fate of Absalom, his son, David cried, "Would God I had died for thee!" He would have done better if he could have truly said that he had lived for Absalom his boy — lived for him in the complete sense of patiently instructing him and forming his character religiously. Neglect of their children by parents is a fruitful source of crime and disaster in all ages. When the child has sinned away its day of grace, it is too late for a father to cry, "Would I had lived for thee!" Now is the time to mold the characters of the children, for time and eternity, along lines of true Christian living.

The *Northwestern Christian Advocate*, in an important editorial last week upon, "What are the General Rules of the Methodist Episcopal Church?" thus sums up its conclusions:

"In the law of the church the General Rules are more important than ¶248, as they are in the constitution and not liable to modification or repeal by the General Conference, while ¶248 is but a statutory enactment by the General Conference and subject to the will of the majority of that body. The General Rules are expected to be respected and obeyed. Some of them we fear are more generally violated than is ¶248. If the General Rules were observed by all our members in letter and spirit, there would be no occasion for ¶248, important as it is."

Formal Acceptance of President-Elect Huntington

AT an adjourned meeting of the board of trustees of Boston University, held on Monday, much necessary routine business was done. A Sabbatical year was tendered to Dr. B. P. Bowne, with full salary, as he had not taken this unusual respite granted the professors for twenty-one years. Addresses highly commendatory of this distinguished Professor's work were made by several trustees, and the motion was unanimously passed. This generous act of appreciation will be a happy surprise to Dr. Bowne, who at present is absent with Mrs. Bowne in Washington. Mr. Daniel G. Wing, president of the National Bank of Redemption, this city, was elected a trustee to fill the place made vacant by the death of John E. Toulmin. Walter G. Garrett, of Brookline, head of the United States Leather Company in Boston, was elected a trustee in the place of Joshua Merrill, and Miss Juliette Smith, of Dorchester, was elected to fill the vacancy occasioned by the resignation of Prof. Sara A. Emerson, of Washington, D. C. Miss Smith was for many years a public school teacher in Boston, recently treasurer of the W. F. M. S. of the New England Branch, and is a woman of recognized ability and high Christian character. Action was taken requesting the president and heads of departments to consider the advisability of presenting the program for graduation in June in English instead of in Latin. It was voted that the inauguration of President Huntington be postponed until early in October. The following letter of formal acceptance by the president was then read by Secretary Perrin, and was received with applause:

TO THE BOARD OF TRUSTEES OF BOSTON UNIVERSITY:

"I have never lifted my finger or spoken a word to any man to secure or to promote my own election to any office. I do not mean to criticize other men who advance their honorable ambition for public service or exert themselves to get office for which they think themselves fit. . . . I arrogate to myself no virtue in this respect. I only say that it has been my supreme good fortune to be the son of a commonwealth among whose noble and high-minded people a better and more fastidious habit has prevailed."

This paragraph from Senator George F. Hoar's Autobiography I adopt as my own true confession, as I take from your generous hands the office of President of Boston University.

The unanimous vote by which you elected me was not simply an invitation, it was a command; and I learned lessons of prompt obedience, as a soldier in the Army of the Republic, forty years ago. This allusion to an early discipline may remind you that I am not young. But what is lacking in youthful elasticity may be at least partly balanced by a tougher fibre and a riper experience. Such as I am, and all there is of me, you shall have, to do my best in the great tasks which you have set for me to accomplish.

President Warren laid the foundations of the University; I am to build upon his broadly based work. It is no small honor to stand next to such a prince in Christian education and to enter into his labors. I pledge you my fidelity and my best endeavors.

I have no program to announce, except to promise that, so far as in me lies, by the blessing of God, with the counsel of trustees and faculties, through the loyal interest of graduates and students, and by the generous help of friends on every side, no effort will be spared to increase to the utmost the power and influence of the University in all its departments.

Inviting you, honored members of the corporation, to engage cordially with me in this great and fascinating work, I am,

Your obedient servant,

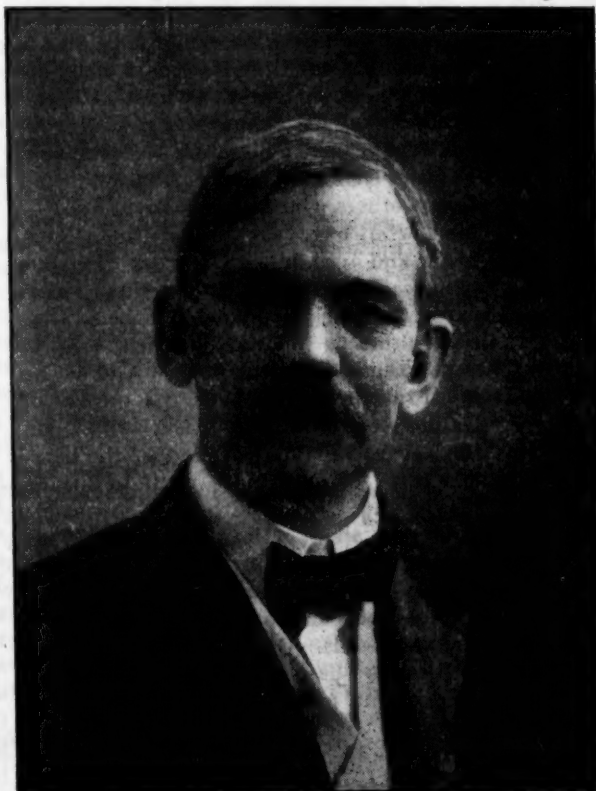
WILLIAM EDWARDS HUNTINGTON.

Jan. 5, 1904.

A WARM SPIRIT OF EVANGELISM

ON Jan. 18, Rev. W. F. Anderson, D. D., of Ossining, N. Y., read an important and very pertinent paper before the New York Preachers' Meeting entitled, "Methodism's Responsibility to the Kingdom of God." Methodism's grave responsibility, he agreed, grows chiefly out of three things: 1. The greatness of our history; 2. Our high ideals; 3. Our advantageous relation to present-day life and thought. He had much to say touching the lofty evangelistic ideal of early Methodism, and of the importance of that ideal today. Indeed, it may be said that the warm spirit of evangelism was the striking characteristic of this address. The following is an extract which is appropriate at this season of evangelistic effort throughout the church:

"The evangelistic ideal was a growth in John Wesley's thought and experience.



REV. W. F. ANDERSON, D. D.

While yet a very young man he declared, 'The Bible knows nothing of a solitary religion.' During his college days he included not only the student body in his evangelistic efforts, but the languishing prisoners in the castle jail as well. As the ideal enlarges it sends him across the Atlantic on his ever-memorable mission to the American Indians. But it has its final and full expression in his great cry, 'The world is my parish.' To go with the Gospel's blessing of pardon and peace to the lost men on earth who had not heard its message became the all-consuming passion of his life. In the fulfillment of this passion he has left the record of labors so abundant as to not only challenge our highest admiration, but he has left us in absolute wonderment at the marvelous achievements of his dauntless spirit. Mr. Augustine Birrell, the English lawyer and literary critic, in an article in *Scribner's* for December, 1899, speaking of this phase of Wesley's work, says: 'He paid more turnpikes than any man who ever bestrode a beast. Today, when the map of England

looks like a gridiron of railways, none but the sturdiest of pedestrians, the most determined of cyclists, can retrace the steps of Wesley and his horse.' This burning zeal spoiled him for leisurely good-fellowship, as Dr. Johnson complained to Boswell. Indeed, it spoiled him for everything but for the doing of his Master's business—a good way, let us observe, for a man to be spoiled.

"Now that the Methodism of today should hold herself true to the evangelistic spirit of her great founder, is most important. Time was when we enjoyed a peculiar primacy among all the forces of Christendom for our evangelistic zeal and effectual accomplishment. Is another to take our crown? God forbid! Dr. Kelley, in a recent issue of the *Review*, sounds the battle cry in a strong editorial on 'The Call for Aggressive Evangelism.' He well says that all our history will cry shame on us if we relinquish our place at the head of the column. 'The main question,' he declares, 'is the immediate salvation of men.' May the Spirit of the living God burn that sentence so deep into the heart of universal Methodism that, very speedily, the voices of souls born anew at her altars shall join in antiphonal response to the chorus of the skies—'Blessing and honor and glory and power be unto Him that sitteth upon the throne and unto the Lamb forever and ever.'

"It is my earnest conviction that God calls us this very hour to the conscious and effectual leadership of His redeemed host. We have not duly appreciated our vantage-ground. With such a history and such ideals behind us, and such a call for us from the world's need, we should not be content in this day to stand upon some obscure street corner and watch the procession go by. Instead of a feeling (which is sometimes met) that as a church we have practically had our day, a right view of the case will reveal to us that our day has only fairly begun and is yet in its early morning.

"But we are told that the drift of things in our times is unfriendly to the Methodist spirit of evangelism. I do not believe it. The best part of the new thought development is the 'new evangelism.' It is

in leed the heart of it constructively; and all that Methodism needs to do today is to keep steadily at her Master's business with glowing heart and clear, ringing message.

"I recently read a great book entitled, 'The Spirit and the Incarnation,' by a Scotch Congregationalist named Walker—a strong, bold thinker. Near the close of the volume he sums up the distinctive features of present-day thought and feeling in relation to religion. He covers the ground in six propositions, as follows: 1. 'The Return to Christ'; 2. 'The New Emphasis upon the Fatherhood of God'; 3. 'The Accentuation of Character as Distinguished from Mere Belief in Doctrines'; 4. 'A New Love of Truth'; 5. 'The New Interest in the Social Aspects of Life as Distinguished from a Merely Individualistic Piety'; 6. 'The Revived Feeling After the Unity of the Church of Christ.' Has there ever before in the world's history been an age the summing up of whose spirit could be made in six such propositions? Perhaps, after all, we are getting—

Continued on page 128

BLESSING FOR THE WEARY

But I think the King of that country comes
out from His tireless host,
And walks in this world of the weary, as if
He loved it the most;
For here in the dusty confusion, with eyes
that are heavy and dim,
He meets again the laboring men who are
looking and longing for Him.

He cancels the curse of Eden, and brings
them a blessing instead;
Blessed are they that labor, for Jesus par-
takes of their bread.
He puts His hand to their burdens, He en-
ters their homes at night;
Who does his best shall have as guest the
Master of life and light.

This is the gospel of labor — ring it, ye bells
of the kirk —
The Lord of love came down from above,
to live with the men who work.
This is the rose that He planted here in the
thorn-cursed soil —
Heaven is blest with perfect rest, but the
blessing of earth is toil.

— Henry Van Dyke, D. D.

THE REPRODUCTION OF CHRIST

REV. J. F. JENNESS, D. D.

IT is today quite generally acknowl-
edged that the greatest man who has
ever lived — whether the standard of
measuring greatness be that of personal
character or the extent of influence ex-
erted in the world — is Jesus of Nazareth.
If I should be asked the question, "What
is the greatest thing a man can do in the
world today?" I would answer: The
greatest thing a man can do in the
world today is to reproduce this greatest
Man that has lived. This for eighteen
centuries men have been trying to do.

Men have tried to reproduce the

Christ in Art.

The highest genius and the rarest talent
have been devoted to this high aim. The
greatest triumphs of modern art have been
in the portrayal of the ideal form and
features of Christ, representing Him as a
babe in His mother's arms, a lad in the
temple disputing with the doctors, the Son
of God conversing with heavenly visitors
on the Mount of Transfiguration, at the
Last Supper with the Twelve, on trial for
His life before Pilate, agonizing in the
Garden, dying on the Cross. These are
some of the triumphs of modern art before
which men have stood spellbound by the
beauty and loveliness of the Christ in
art.

In the Dresden gallery hangs the mas-
terpiece of Raphael, the Sistine Madonna.
The wondrous beauty of the Madonna
and the deep thoughtfulness of the Christ-
child, "whose lofty mission is foreshad-
owed in His childish features," so attract
the visitor that one who is seeking a cure
for a heart that bleeds with sorrow, or rest
from the weariness of toil, often stands
gazing upon those calm and beauteous
features until the heart's wild tumult is
stilled and the drudgery and pain of life
are forgotten. Surely it must be worth
the while thus to reproduce the Christ in
art. We might speak at length of other
masterpieces of art, of Leonardo da Vin-
ci's "Last Supper," which portrays the
sorrow of the Master as He says to His
disciples: "One of you shall betray Me;"
of Raphael's last picture, "The Transfig-
uration," which, had he lived to complete
it himself, might have been his master-
piece; and of many other famous paint-
ings of the Christ. The calm, kingly dig-

nity and the purity and love which are
portrayed upon the features of the Christ
in art are such as to draw men unto Him.
In all these best paintings there is a sem-
blance of life; but after all it is not life.
The dead canvas, the most exquisite com-
bination of color, the highest ideals of
form and feature conceived in the mind of
the greatest artistic genius, and spread
upon the canvas with the most facile
brush by a hand endowed with the great-
est possible skill, do not make a Christ.
The artist has made a picture which stirs
men's souls; but he has not reproduced
the Christ.

Men have tried to reproduce the

Christ in Literature.

It is safe to say that more has been writ-
ten bearing directly or indirectly upon the
life of Christ, than upon any other subject
whatever. Much of the ripest scholar-
ship of the world during the last eighteen
centuries has been exercised in the study
of that wondrous life history; and most
of the greatest scholars of these centuries
have deemed it high honor to be able to
contribute something to this worthy en-
deavor, to reproduce the Christ in litera-
ture. Take, for example, those diligent
students of sacred literature — Edersheim,
Farrar, Geikie, Stalker, Andrews, and
many others who might be mentioned —
men who have so thrown themselves
heart and soul into their work that one
who reads what they have written seems
to feel the quickened pulse and the stifling
heart-throb as though the Christ were to
appear shortly in the flesh. And as the
eye runs down the page, the breezes of
Galilee seem to fan the cheek, while upon
the ear there falls the sound of the near-
ing tread of multitudes, until lo! there
stands the Christ with the thousands
thronging about Him, calm, dignified,
tender, loving, ministering to the physical
needs of men, soothing their sorrows, and
pouring the consolations of heaven into
troubled souls. Or perchance the eye
catches the sheen of waving palms while
the exultant multitudes are shouting hos-
annas to Him who cometh in the name
of the Lord. And as the eye follows on
over the page the reader seems to go with
the Man of Nazareth into dark Geth-
semane. He hears the agonizing prayer:
"If it be possible, let this cup pass from
Me!" He follows to Pilate's judgment
hall, where the Man of Sorrows is beaten
and scourged and spit upon. Then yon-
der to Calvary's brow, the scene of earth's
greatest crime. He sees the sun hide his
face in shame for the awful crime of men,
until darkness settles down upon the face
of nature. He feels the earthquake's
shock, and hears the startling sound of
rending rocks and opening graves. He
feels the wrath of nature at this well-
nigh unthinkable crime against nature's
God. Then down to the newly-made
tomb in the garden he goes with those in
whose breast hope is dying. He sees the
cold form wrapped in the grave-clothes
and laid away. He sees the great stone
rolled to the mouth of the tomb and the
seal of Rome set upon it. But upon the
morning of the third day, following to
the tomb with those bent upon tender
ministrations to the dead, he hears the
gladdening news that the Lord is risen.
He seems to sit in that closed room with

the disciples until He who was dead
stands alive among them — the very
Christ who hung upon the cross, for there
are the marks of the nails in His hands
and feet, and there the unhealed wound
of the spear in His side. His heart burns
within him as he reads of the appear-
ance to the two as they walked on the
road to Emmaus. And it is almost with
an exultant cry that he closes the books
with the story of the Christ's ascension
to the throne at His Father's right hand,
while for days and days the words of
the two in shining garments are ringing
in his ears: "Ye men of Galilee, why
stand ye gazing up into heaven? This
same Jesus, which is taken up from you
into heaven, shall so come as ye have seen
him go into heaven."

So fully have men caught the spirit of
His time, and entered into the conditions
of His earthly career, that the record
seems to breathe the very life of Christ.
And yet it is not life. Paper and the
printer's ink, though so employed by the
greatest literary genius as to convey to the
mind the highest and noblest things
about Christ, cannot be Christ. In the
realm of literature men can only fail in
their endeavor fully and faithfully to re-
produce the Christ.

The only true reproduction of Christ
must be a life —

Christ in a Life.

And this is possible. Men say that He is
dead. Men say that He was laid in the
cold, dark tomb; and though He came
forth triumphant over death, it was only
that He might return to the throne of His
glory at the Father's right hand. They
tell us that the Christ has gone from
earth forever. But it is not true! Not
indeed in bodily form does He move
among men, but He lives, thanks be
unto God — He lives in the world today!
Not visible to the natural eye of man, yet
that life and character are seen and felt
in the world today as never before. "Where
is He that I may find Him?" do you
ask? The apostle in the Epistle to the
Galatians says: "I live; yet not I,
but Christ liveth in me!" Christ liveth
in me! Yes, that is where you will
find Christ today. That wonderful
life may be seen and its potent influ-
ence felt in the life and character of the
disciple of Christ in the world today.

How may this be? How may I accom-
plish what has been said to be the greatest
thing a man can accomplish in the world
today? Let the answer come down to us
through the centuries: "Let this mind
be in you which was also in Christ
Jesus." The true reproduction of Christ
in the world today is a life of which the
Spirit of Christ has taken full possession,
whose every thought, word and deed is
but an expression of the mind of Christ.

Palo Alto, Cal.

Death does not interrupt life, nor does it
end life's work. We shall have more love in
our hearts in heaven than we ever have here,
and love always serves. Love would die if
it had no opportunity to help, to render aid,
to do good. All our training in this world
is toward usefulness. We are taught that
we are to do good to all men, to bear one
another's burdens, to be sons of consolati-
on, to help the weak, to guard and keep
other lives. Surely all this training is not

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for earth only. In some way in heaven we will continue serving Christ by serving others. Indeed, at the best, our life here is but a school of practice in which we are trained for the real work which it will be ours to do in the immortal years. "His servants shall serve Him." — J. R. Miller, D. D.

A TOUCH ON THE ARM

HEZEKIAH BUTTERWORTH.

WHEN the winter winds blow about old Washington and Essex Streets, Boston, and the blasts of the crystal seasons cause thinly clad people to draw their garments closely about them, there comes to my memory a tale of a past generation, that rises in my soul like a star. It is a simple tale, but it interprets a great heart and a lofty genius, and all life as well, for all human thoughts follow suggestion; that word is the history of all that has helped to make a better and a higher world.

Let me tell you the story as it came to me, and you will not wonder that it has haunted me, though the mighty leader that gave rise to it has long slept in a secluded grave among the mosses of Milton Hills.

It happened more than a half-century ago — this little incident, this great parable of life. There had been snowy days; frosts had covered the windows of beautiful Harrison Avenue, and glittered from the arms of the great trees there. The place is now Chinatown.

There were toy-shops around Essex Street then; Theodore Parker lived there; he sleeps now in beautiful Florence.

There came out of a square brick house that faced the then prosperous square a tall, lonely man; the world was on his heart, and his heart was full of love and pity. It was early evening, and this man went out into the night.

He was looking for something — something to ease his heart. He heard the North Chimes ring out in the clear, crystal air, from the steeple on Copp's Hill. It was New Year's eve; people were hurrying hither and thither, with arms full of light glits, and minds full of happy anticipations. There were waiting hearts everywhere.

He came to a glittering gift store, and something caused him to pause. A girl, in her mother's Rob Roy shawl, stood there looking into the windows, beside a bundle of savins, which had been offered for sale for Christmas trees.

A clerk came out of the store hastily, and said to the girl:

"You have no right to be standing here; go home."

She turned partly around, reluctantly, and her face wrinkled and her lip trembled.

"No right" — the words were more bitter than the north wind.

The clerk went back to his work, the girl stepped into a dark corner, out of the way of the hurrying procession of buyers, drew her shawl around her, and looked into the gay window, and wished for the things that others were to share, but which she could not expect to have. But she could dream that she had them; she had the right to dream.

Something made her start. A hand touched her arm. As she turned, a voice said, "Here." It was a voice of silver; it was a bell. She had never heard such a voice before. It repeated, "Here," and added, "You have a right to wish."

A form towered above her, with such a face! It was the face of a Roman, and never walked a nobler soul before, or has walked since, such a kindly, grand Roman,

it may be, in Boston streets! I can see it in my mind's eye now — for I have met that man, that god among men.

"Here," the bell voice rang again, and the man put into the wistful child's hand a dollar in silver. "You have a right to wish and to live."

He turned, and, his head above the crowd, vanished into the night.

The girl folded her face in her mother's shawl, and cried with a heaving heart. Could such things be in this selfish world? The man went on, perhaps to find some other child as hopeless and forlorn, wishing that he might touch her on the arm and ring the bell of his divine voice. It was his habit to do such things, to make a wistful child's heart happy in this way, and to disappear in the crowd like a wave in the sea. The child would never know who touched her on the arm, and he could tell his invalid wife the story of his evening's adventures for a winter tale, when he returned to his home, and to his fire among the walls of books.

But the wistful girl in the Rob Roy shawl remembered that glorious face. She still felt that hand on her arm, and could hear in fancy his voice like a bell. She carried home with her that touch on the arm; it was a firm hand that had touched her, a strong hand, a warm hand. Should she ever see that face again?

She dreamed of the man at nights. What a divine light there must have been in his soul; he wanted no return, no money, no honor, no praise, not even love of any recollection.

That child had a happy New Year, and she talked with her mother constantly of the man.

"His head was like a tower," she said, "and when he spoke it was like the ringing of a silver bell. He said, 'You have a right to wish.' I sometimes think that he was Christ."

"He was like Him in what he did," said the wondering mother.

One summer evening the little girl wandered away from the treeless alley where she lived toward the Common. A crowd of excited men were hurrying toward Tremont Temple. They were talking wildly, and the girl was drawn after them, and she learned that a great orator was to speak there on some question of reform, and that they were to seize him and drag him into the street and maltreat him.

They rushed into the Temple, and the girl followed them with the crowd. The Temple filled, the people shouting, and some of them hissing. It was a place of tumult.

A tall man arose and lifted his hand. The sea became calm.

"All men have a right to wish and to live."

Then everything became still.

The child gazed upon that uplifted hand, and exclaimed:

"Oh, that is the man who touched me on the arm on New Year's."

The silver voice rang out. The Temple was as silent as a night in the deep forest, or as a place of graves. The crowd passed under the spell of the orator. When he had ended his speech, they passed out into the street.

Nearly all, but a company of young men who had come there pledged to assault the orator. They lingered to fulfill their resolutions. They began to assault the speaker with abusive language.

He stood there. The little girl waited. His features did not change. He came down from the pulpit with a look of beneficence which seemed to the child god-like.

He stretched out his hand — I am de-

scribing an actual scene — he said to the young men:

"Back!"

They became silent and moved a little down the aisle towards the door.

"Back!"

They yielded a little more, inch by inch.

"Back!"

It was a trumpet tone. The overawed young men broke before it and went out into the street. Nothing could withstand the moral and soul force of that arm.

He turned to the little girl with a pleasant face.

She cried out:

"It was you that touched me on the arm."

"When?"

"In the night."

"I remember — we all have a right to live."

The girl went home and told her mother all, and said:

"Mother, I will live."

"Of course you will."

"But I will live. He said I might."

"Who?"

"The angel of that New Year's eve."

"And I will send you to school."

She did, and that girl came to live in thousands of lives.

She returned from the lecture field to Boston on a cheerless day.

One of Boston's orators — her greatest — was to lie in state on that day, under the Shaw guard. It was in that hall that the orator had delivered his first oration. She went there in the pouring rain.

He lay there in white, like a dead prophet with the most beautiful face that I ever saw in life or in death — that man who went about the streets of Boston on winter eves, touching little wistful children on the arm, and saying "Here" with his silver tongue, leaving a coin and vanishing. She stood before the coffin of the dead prophet, saw the transfigured face, and wept with the rain.

What a crowd was there! Hard-working people, Irishmen who had been immigrants, colored men, the poor and the helpless, street wanderers, wayfarers, people without domesticity. The rain fell as if the heavens came down — was there ever such a rain? Faneuil Hall Square was a pond, and the streets were rivers. And the people's tears fell like rain. They had lost a friend who sought neither riches, nor honor, nor any public office, but only their own good.

The hand that went about the streets of Boston touching helpless children on the arm on winter eves now lies still in a simple grave in the suburbs. His ancestors are buried in the Granary Burying Ground, but he wished to lie in death in some simple place, where the sun fell without obstruction, among the trees, and where the native birds sang. He had given the property left him by a noble family to the people — he entered upon life with a fortune and family honors, and he died without a title, leaving very little money behind him. He was Wendell Phillips. — *The Outlook*.

— Christ says, "Ye must be born again," and therefore "Ye may be born again." What words could be more full of cheer? No matter how stained and loaded we may be, it is possible to be free as a child again, a child against whom no sentence has been passed, a child with all the possibilities and ascents of life before it. There may be a fresh beginning for the guilty; and what more can the sinner ask? He is not changed in the midst of life; he is born again — a new creation. There can be no gospel of further reach than that. — *British Weekly*.

Freedmen's Aid and Southern Education Society

Ministry or Medicine—Which?

SECRETARY W. P. THIRKIELD D. D.

MORE than eight times as many colored students enrolled in our Medical College as in our Theological Seminary, on Dec. 15 last, is a fact worthy of serious thought. Does this mean that capable and well-equipped young men are permanently turning away from the ministry at a time when the demand for them in our growing Conferences is imperative?

In the earlier years of our work, next to teaching, the large proportion of our male graduates entered the ministry. This made possible the rapid growth of our Conferences, now numbering nearly two thousand colored ministers. Our schools



GROUP OF TEACHERS
Graduates of Claflin University

were never so largely attended, and the opportunities for ministerial training were never so good as now, with our largely endowed Gammon Theological Seminary in the centre of the South.

But the last report of the Society records an attendance of 339 at Meharry Medical College and 48 at Gammon Theological Seminary; and this year the December reports show an enrollment of 396 at the former, and 45 at the latter school. There must be some reason for this startling contrast. Does it mean that colored young men are turning away from the ministry? Or that the standard in the Conferences is being lowered? The 629 conversions last year show a quickened spiritual life in most of our institutions. Are young men failing to respond to the call to the ministry? Are they yielding to the temptation which the larger returns in the medical profession offer? It is a subject for serious thought and prayer, for the minister is still the centre of power among the colored people. We should earnestly seek to understand and find remedy for this apparent falling off of candidates in preparation for the ministry.

In this connection the record of the growth of attendance at Gammon Theological Seminary is interesting, showing as it does an almost constant increase each year for the first thirteen years. Beginning with two students in 1883, the annual record of attendance to 1896 is as follows: 19, 29, 48, 56, 61, 75, 75, 79, 72, 66, 80, 84, 93. The opening of a theological school by the African Methodists in 1885, the lack of student aid funds, and the centering of aid on higher grade students by dropping the class of "special students," cut down slightly the attendance, and the enrollment for the years '99 and 1900, which was 83 and 79 respectively. But the improved quality of students is shown in the fact that from these classes came the largest number of graduates sent forth in any consecutive years in the history of the institution.

We trust that this record of contrast between the number of theological and medical students may lead to earnest prayer and special effort on the part of all for an increase in the number of candidates for the ministry. Scores of colored men in the North who have the training of high schools might by a little effort have their thought turned seriously to this field of largest usefulness. In the South parents should consecrate their boys as of old to this sacred work. Every student with gifts and grace can make his way through any one of our schools.

To hold the rising generation to the church we must have a trained and consecrated ministry. Freedmen from slavery are passing away. Born freemen and their children, trained under our institutions, are to the front. The negro has been given a chance never before given to any destitute race in all history. He has shown his native worth by taking that chance.

One-half of the race reads. The school-teacher is becoming the oracle in a thousand centres. Thirst for knowledge is quickened. The educated physician commands respect by his skill and learning. The Farmers' Alliance is awakening the farmer to thought. The newspaper comes to his door. Civilization is working tremendous changes. The people read. They think. The world of literature, good and bad, is open to them. The Sunday newspaper is a temptation. The church is no longer the one centre of attraction. The voice of the minister is no longer the voice of God. New centres of thought and life are forming. The ministry must face the fact that the church has rivals. No longer as of old is it supreme in the thought and affection of the people merely because it is the church.

With their thinking minds, their knowledge of the Word, their awakening conscience, their loftier ideals of righteousness, their thirsting after the truth, the question arises to the solemnity of a problem—How are we to hold this rising generation to the church? The answer is clear. Only through a trained and consecrated ministry capable of leadership can the demands of the church of today be met. The true statement of the question is not "the ministry and the freedmen of today," but, "the ministry and the freemen of today and tomorrow."

We may well take to heart the great word of Bishop Haygood in his remarkable address on the third anniversary of Gammon Theological Seminary: "The hope of the African race in this country is largely in its pulpit. The schoolhouse and the newspaper have not substituted the pulpit, as a throne of spiritual power, in any Christian nation. I do not believe that they ever will. But for this race the pulpit is pre-eminently its teacher. Here they must receive their best counsels and their divinest inspiration. *At I say its pulpit, I mean this: White preachers have done much and ought to have done more; they can now do much and ought to do a hundred-fold more than they do; but the great work must be done by preachers of the negro race.*"

How urgent the need and how sacred the duty of preparing those of this race whom

God calls to preach to their people! Heaven bless the men and women who have given money and personal service for their education! Heaven bless their schools of the prophets! May they ever be under the wisest guidance and the holiest influences!

Homes and Mothers for Future Generations

SECRETARY M. C. B. MASON, D. D.

NO race can be lifted higher than its women. In any system, educational or otherwise, for the uplift of a people, this fact must be kept constantly in mind. That the moral atmosphere in which the black woman of the South has been forced to live was antagonistic to the best interests of the home life of the race, no one will deny. That to strengthen and purify her



CHARLOTTE CROGMAN
Teacher in Clark University

moral life is a factor of greatest importance in the uplift of the race and the solution of the problem, all will agree. Do we raise a naughty question when we here declare that sympathy for, and in behalf of the black woman of the South in her struggles for her chastity and her good name have been sadly lacking?

That her cries against the social sins committed against her by bad men of both races have had little or no response either in the North or in the South? What effect our silence and apparent indifference to the wrongs and injustice heaped upon her has had upon the moral life of the race itself, and how often, in one way or another, these wrongs committed against her have had to do with the crime for which colored men have suffered in the South, must be apparent to the thoughtful and candid observer everywhere.

Dr. Alexander Crummell, one of the ablest of negro scholars and writers—that great and good man now passed to his reward—wrote as a fitting sequel to the close



HUMBLE BEGINNINGS IN WEST TEXAS
Now Sam Houston College

of a useful and pure life, "A Plea for the Black Woman of the South." In this book he gives this despairing picture of the almost hopeless condition of the negro woman:

"In her girlhood all delicate tenderness of her sex has been rudely outraged. In the field, in the rude cabin, in the press-room, and in the

factory she was thrown to the companionship of coarse and ignorant men. No chance was given her for delicate reserve or tender modesty. From her girlhood she was the doomed victim of the grossest passions. All the virtues of her sex were utterly ignored. If the instinct of chastity asserted itself, then she had to fight like a tigress for the ownership and possession of her own person, and oftentimes had to suffer pains and lacerations for her virtuous self-assertion."

Knowing the conditions as I know them, this picture even now is not too much overdrawn. The miracle is that under such conditions, or rather in spite of them, even before the war negro women fought the battle successfully, and many came out with their garments unscorched. It is still a miracle that in this day, when men would keep up the conditions of the past, so many negro women are living examples of purity and chastity among their people.



A POSSIBILITY

The Woman's Home Missionary Society, with its Model Homes in connection with the work of the Freedmen's Aid Society, is doing much for the colored women of the South. With but few exceptions these Homes are built on the campus of some one of the schools of the Freedmen's Aid and Southern Education Society, and are run in connection with them. By mutual agreement and consent the academic work is done by the Freedmen's Aid Society and the industrial work by the Woman's Home Missionary Society. In these Model Homes the girls are taught cooking, plain sewing, dressmaking, millinery, basketry, and, above all and more important than all, social purity. Here is the work that tells. The black woman must be mainly her own defence. Even now the ears of courts and juries are deaf to her cries, and her own strong sense of right and purity must beat back the hand of him who would destroy and pollute, be that hand black or white.

By some fortuitous circumstance most of these young women graduates from these Model Homes are marrying young ministers, and with their husbands are leaders in every line of moral reform for the salvation of their people, and are giving the example of the right kind of homes and mothers for future generations, which in the very nature of the case will do more for the permanent uplift of the people and the just and right solution of the problem than all other influences combined.

What One School has Done for One Family

REV. E. H. OLIVER.

Presiding Elder Atlanta District, Atlanta Conference.

WHEN boys and girls enter school it takes a prophet to tell what they will become. This is especially true when they enter a Christian school such as is carried on by our great church through the Freedmen's Aid and Southern Education Society, in the South.

I call to mind now a poor family that came from the country to Clark University some twenty years ago. There were fifteen children in that home. All that were old enough were sent to school. Notwithstanding it required the combined effort of both father and mother to keep the

wolf of hunger away from the door, those children were kept in school. Six of them have graduated from Clark University with honor. Four of these were young women. Three of the four have married ministers. One married a minister of the A. M. E. Church. He is now pastor of one of the largest churches in his connection. Besides he is dean of the Theological Department of one of the colleges of his church. The second girl married a young minister in the Methodist Episcopal Church, who was making rapid progress, but was cut down in the prime of life. In a few months after his death, this devoted wife followed to join him whom she loved. The third girl married a young minister in the Methodist Episcopal Church, who is now presiding elder of the leading district in his Conference, which promotion is largely due to this faithful and devoted wife. The fourth girl is the wife of a first-class tinner in Savannah, Ga. They are both faithful members of the Methodist Episcopal Church.

The two boys—what of them? The older is head of the shipping department of the Methodist Book Concern at Chicago, and stands high in the estimation of those in authority. The other boy is in the grocery business in Atlanta, Ga., and is serving the church as a local preacher.

The others of these children living are still in the schools of the Freedmen's Aid and Southern Education Society. What this family has done, others may do if given a chance. The chance to help educate the poor of the South is the golden opportunity of our great church.

Self-help and Co-operation in Our Schools

IN the administration of our work, we observe the principle so strongly emphasized by Bishop Haygood, in his memorable Thanksgiving address: "The problem will have to be worked out on the basis of co-operation; that is, they must be helped to help themselves. To make their education an absolute gratuity will perpetuate many of the misconceptions and weaknesses of character which will embarrass and hinder their progress." This is true of all races.

Our students contributed last year, in tuition, room-rent, and incidentals, \$87,-



MRS. REBECCA GRAVELEY

Graduate from Our Schools; now Missionary in Africa.

478.92, and on account of board, \$44,228.93—a total of \$131,707.85 toward their education in our schools. The influence of this education in self-help among our colored members is strikingly illustrated in their relation to the benevolences of the church. With less than one-half the membership of the African Methodist Episcopal Church, they gave several thousand dollars more for benevo-

lent purposes. With their 1,300,000 members, the colored Baptist churches of this country gave for foreign missions only one-tenth as much as our less than 300,000 colored members. Our white and colored members in the South give, on an average, 40 cents per member annually for the benevolences.

Our more than 400 teachers enter upon our work and give themselves to their task with this same spirit of genuine co-operation. While the salaries are not large, yet we have now on file more than two score of applicants for work in our schools.

Figures That Signify

—In 1866 the Freedmen's Aid and Southern Education Society was organized. To this Society the church has committed its work of Christian education among the millions of depressed and needy white and colored people in the South. Through its thousands of teachers it has touched with redemptive influence over 200,000 students. It has sent forth more than 10,000 teachers; nearly 2,000 ministers have received more or less equipment for their work; 600 physicians have been graduated.



WOMAN OF OLD REGIME

—The demand for the work of our two-score Christian schools was never greater. The progress of the church is dependent on them. Meagre appropriations to the public schools for blacks are weak and

money wasted without trained teachers. The work was never more urgent or imperative. If the problem of the races is to be solved, black and white must be uplifted together.

—Insurance to the amount of \$565,575 is carried on our buildings.

—The cost of administration of the funds for which this Society is responsible is 4.8 per cent. annually.

—Facts and figures for the past year and quadrennium are such as to encourage giving. Administrative and fixed expenses have been greatly decreased. Cash appropriations to schools from the General Fund during this quadrennium are \$110,658 beyond those of the previous quadrennium. This means increased efficiency in every school.

—With no assistant secretary in the field, collections have risen from \$84,867.72 in 1899 to an average of over \$105,000 for the past two years. On the debt \$177,888.17 has been collected in cash since July 1, 1900. Of this, \$72,748 is on the annuity plan.

—For new buildings, equipment and endowment during this quadrennium \$450,194.19 has been raised—\$128,605.70 received for this purpose during the past year.

—We are not coddling students. We insist on self-help. They paid last year for tuition, incidentals and room-rent, \$87,478.92. Besides this they paid their board. Receipts from students for this purpose show an increase of over \$30,000 this year over receipts for the same purpose in 1899. This shows that our work strengthens and does not impoverish or weaken.

—For industrial work from the General Fund there has been appropriated \$35,400 since 1900. Beside this over \$39,000 has been put into industrial buildings and equipment. Last year 3,520 students were given instruction in 26 industries.

THE FAMILY

THE INNER LIFE

EMMA A. LENTE.

The trees are leafless, but they keep their life

Deep in their hearts, and wait their appointed time
For bud and leaf and blossom to unfold,
Standing in quietness and faith sublime.

So might we do, when outward splendors fade

And drop away, leaving life hard and cold,—

Still in our hearts secrete a quiet strength,
And wait to see a fairer spring unfold.

Poughkeepsie, N. Y.

Thoughts for the Thoughtful

The cheerful firelight's glow
Streamed through the casement o'er the spectral snow;
Here, while the night-wind wreaked its frantic will

On the loose ocean and the rock-bound hill,
Rent the cracked topsail from its quivering yard,

And rived the oak a thousand storms had scarred,

Fenced by these walls the peaceful taper shone,
Nor felt a breath to slant its trembling cone.

— O. W. Holmes.

The business of life is to be moving God-wards, happy or unhappy. Yet happiness is most likely to come to those who are so moving. — *Mattie D. Babcock, D. D.*

Some people live looking within at their failures. Some live looking around at their hindrances. Some live looking at their Saviour — they face the sunny south. — *Mark Guy Pearse.*

It is true that we ought to "pray for wings," as some one has said; but if God sends crutches instead of wings, let us use them as cheerfully and vigorously as we know how. — *James Buckham.*

An old lady had been reading in the seventeenth chapter of Matthew about faith, and its power to remove mountains. "Now," said she, "I am going to try that on that old hill out back. The hill is in the way, and praying will be quicker and cheaper than shoveling. I am going into my closet and pray a good, long, agonizing prayer of faith." After a lapse of considerable time she came back, and looking out of the window, said: "Well, I declare, there's the old hill yet; just as I supposed. I did not really believe it would budge an inch." Now, our prayers are like that, a large proportion of them. Is it any wonder they are not answered? If God were to say, "According to your faith, be it unto you," how much would you get? How much? — *G. B. F. HALLOCK, in "Upward Steps."*

Young people especially need to get the old-time gospel of work thoroughly into their thought of life. Many blows forge the anchor; many a thought works out the plan; many an upward step brings us at last to the summit. We must throw ourselves into life, determined to make a noble taming of it, for ourselves and for every fellow mortal whose path touches ours, and then work. Listen to the music of the world's looms, and hammers, and wheels. Hear in them the music of heaven, God's call to faithful service. Get this great thought within us and then work it out,

trusting God for the issues. — *Rev. Ozora S. Davis.*

The secret of happiness is not the size of one's purse, or the style of one's house, or the number of one's butterfly friends; the fountain of peace and joy is in the heart. If you would only throw open your heart's windows to the sunshine of Christ's love, it would soon scatter the chilling mists, and even turn tears into rainbows. Some professed Christians pinch and starve themselves into walking skeletons, and then try to excuse themselves on the plea of ill-health or "constitutional" ailments. The medicines they need are from Christ's pharmacy. A large draught of Bible taken every morning, a throwing open of the heart's windows to the promises of the Master, a few words of honest prayer, a deed or two of kindness to the next person whom you meet, will do more to brighten your countenance and help your digestion than all the drugs of the doctors. If you want to get your aches and trials out of sight, hide them under your mercies. — *Theodore L. Cuyler, D. D.*

Fear is not only the least agreeable of human emotions, so that one should at any cost conquer it, but it is also the most superfluous. For fear does not prevent the approach of that which is feared; it only exhausts beforehand the strength which one needs to meet the thing he fears. Most of the things which we fear to meet are not in reality so terrible as they appear to be when looked at from afar. When they meet us, they can be borne. The imagination is inclined to picture evils as more permanent and persistent than they are really to be. — *Prof. Carl Hilty, in "Happiness."*

A strange accident was reported not long ago in the New York papers. An electric car was turning from 44th Street into Madison Avenue when it ran against a portable hoisting-engine at work on a new building. The man in charge of the engine knew it was close to the track, and wanted to move it in. He motioned for the motor-man to stop, and the latter did so, but the conductor, who was in the rear, thought there was room enough and rang for the car to proceed. The only part of the engine that was over the track was the safety-valve, and the car in passing neatly shaved this off. At once, with a roar like an explosion, a volume of steam rushed out. It smashed every window in that side of the car. It filled the car with steam, scalding the passengers. Many were injured by the cut glass which flew in all directions. Many were severely burned by the steam. There was a wild rush for the door, which hurt many more. Altogether, of the nearly one hundred passengers, more than fifty were harmed in one way or another. And all because a little piece of metal extended over a street-car track.

Well, no one that has any eye for morals can fail to find a moral among those bits of broken glass. The moral is this: Take care of your safety-valves! Some folks whom I know are always sticking their safety-valves in people's way. Rub against them on almost any occasion and in almost any place, and you are in imminent danger of knocking that useful article off, and causing an escape of scalding steam. "Touchy" folks, we call them, because you cannot touch them without their exploding in that fashion. On the other hand, I am blessed with the knowledge of a goodly number of "self-contained" folks. They are always serene (or—if the truth must be told—they are almost always serene). They let off steam

once in awhile, but they know how to do it quietly and safely and privately. They keep their safety valve on top, out of the way. "Even-tempered," we call them, probably because they do not jut out any dangerous projections over other people's life-ralls.

The longer I live, beloved, the more I admire serenity. The world, I honestly think, could get along with a little less bustle on your part, a little less toil, a little less puffing and hoisting of heavy blocks to the twenty-seventh story — if you will only keep your safety-valves where they should be, and keep your steam to yourself! — *Amos R. Wells.*

I will not look along the years
And try to trace my future way, —
I only need to see my path
For this one day.

O Thou who art my life, my hope,
Who art each weak heart's strength and stay,
Help me to live within the line
That bounds today!

Then loving with Thy patient love
That waits to lift and heal away,
My heart can hold no thought, no wish,
Beyond today.

— *Mary F. Butts.*

MARY HAMILTON'S CURE

ADELBERT F. CALDWELL.

HAD the genial Dr. Noble been called in to prescribe for Mary Hamilton, he would have considered it a huge joke.

"Why, bless me!" he would have said, his wholesome, cheery voice that served as a health-giving tonic to many a discouraged patient ringing with assurance. "Nothing's the matter with the little girl — she doesn't need any treatment. Plenty to take up her attention, and all of God's sunshine she can breathe in, and, well — I'll risk her!"

But, in spite of such a hopeful diagnosis, Mary Hamilton, to the contrary, needed a "cure," and it was Aunt Louise who heroically undertook to effect it.

"I'm afraid you'll find it a chronic case that won't respond easily to treatment," suggested Mrs. Hamilton, seriously. "We've all done everything in our power, but I don't see that anything favorable has resulted from our endeavors."

"I imagine," replied Aunt Louise, undaunted, "that you have administered but one remedy, which, I acknowledge, is quite universally used — *talk*. I think she needs a change of treatment — something radically different."

"Anything you care to try will have my support," and an expression of relief passed over Mrs. Hamilton's sweet, motherly face, for she had unbounded confidence in most things her sister, Mrs. Marston, might undertake. "Would you mind telling me what you propose?"

"No, indeed; in fact, you must be one of my assistants, as must be each member of the family. I could do very little without your aid."

"It may cure her, though I" — Mrs. Hamilton's tone betrayed the doubt she failed to express. "But perhaps I should wait till it has been given a trial."

"I must win the championship of the rest of the family," added Mrs. Marston, apparently paying no attention to the "wet blanket" — just a tiny one of trifling account — that her sister had, in her

own mind, thrown over the proposed scheme.

Mary Hamilton had been a favorite, not only at home and among her own "set," but with all classes of people whom she chanced to meet.

"Shure, an' she's one blessed crayture, an' no mistake!" had often been the warm-hearted tribute of Nora, the cook. And her expression voiced the sentiments of all who knew the genuine, fun-loving girl. But later, however, Mary Hamilton's friends had ceased to share their confidences with her, and instead of courting her company, they seemed to experience a sense of relief when by themselves. Mary, though too proud to mention the fact, could see that her best friends purposely avoided her.

"I don't see what has wrought such a change in Mary," commented her father, anxiously, one morning, after his daughter had left the table. "She seems to have nothing good to say about anybody — only criticism, and that, too, of the most disagreeable kind."

"I know it," replied Mrs. Hamilton, with a look of deep distress, "and the habit is growing upon her — even members of the family are not exempt. It's not natural — Mary has always been of the most charitable disposition."

And, as Mrs. Hamilton had declared to her sister, she had used every known resource to break Mary of the not only disagreeable, but highly pernicious habit, but all her endeavors had been unavailing.

"There must be something besides talk," had been Mrs. Marston's secret conclusion, after having been at the Hamiltons' less than a week. "And I believe with proper treatment Mary will become her own happy self again. She's no more as she was when I was here last than — why, there's no comparison!"

"When shall you try your cure?" asked Mrs. Hamilton, after Mrs. Marston had disclosed her plan.

"Today, after dinner. I shall have seen the rest of the family by that time, and Mary, poor child, needs immediate treatment," sympathetically.

"It's a good idea, I think 'twill work!" declared Mr. Hamilton, on being asked his assistance. "Wonder we hadn't thought of it before!"

"You're a brick, Aunt Louise!" exclaimed Tom, impulsively. "Anything to rehabilitate the late merry Mary!"

"It seems to me," laughed Dorothy, "that it isn't a very disagreeable medicine for the patient to take! In fact, she doesn't take it at all — it's given the other fellow, and behind her back. I should call it absent treatment."

But all were earnest in the hope of Aunt Louise's success.

"I met Helen Townsend down town today" — it was at dinner, and Mary had hardly spoken before — "and she had on that horrid two-year-old hat again; I positively believe she's going to wear it another season. Her jacket, too — it was actually threadbare!"

"Chance for the first application of Aunt Louise's remedy," thought Tom, before his sister had ceased speaking.

"She probably hasn't the money to spend on herself; her income from her music teaching — and it isn't large — has

to support the entire family, and one of them an invalid at that!" Mrs. Hamilton hardly trusted herself to look up as she was speaking.

"I noticed she gave more for missions, last Sunday, than I did," remarked Dorothy, unconsciously. "I was really quite ashamed."

"One of the directors of the Home said in my hearing, yesterday — excuse me, Tom, I thought I'd helped you to meat — that Helen Townsend does more good than can be estimated, singing there to the inmates every Sunday afternoon. It matters not how hard a storm, she's always there; and she gets nothing for it — not even her car fare!"

A slight flush overspread the "patient's" face.

"Helen Townsend's all right!" and Tom's enthusiasm was genuine. "I was coming up Calhoun Street the other afternoon, and she was on the corner picking up an armful of papers and brushing the dirt off them. Some one in a hurry had knocked the whole bundle from under the arm of that little lame youngster that always sells them there. More than one noticed her act and commented on it. And to the youngster she's one of the fraternity now."

"Helen never lets an opportunity to do good slip by," mused Aunt Louise. "I wish there were more of us as thoughtful."

The conversation turned to general topics until dinner was nearly over.

"Did you know Nan Aldrich has lost her place in the kindergarten?" inquired Mary, passing the spoons to her father. "I should think she'd have been dropped long before this with that wretched temper of hers!"

"She's a dandy cook, though!" Tom had finished his pudding. "I'll never forget those apple turnovers we had on the T. O. picnic!"

"The poor child has enough to make her irritable — with the entire care at home, and all those little ones three hours a day to look out for and keep interested. I wonder she's stood it as long as she has!" and there was an unmistakable trace of sympathy in Mrs. Hamilton's voice.

And so each one bore testimony.

"It wasn't as difficult as I thought it might be, having something good to say about every one," confided Dorothy, after the meal. "I think Mary suspected near the last, don't you?"

"Perhaps," replied Aunt Louise, gently. "We'll have our dear girl herself again if we're only patient."

For three days the "cure" went on.

"I wish we could get some one to take Nora's place!" It was Friday morning. "She's careless about half the things she cooks lately," and Mary laid down her fork, indignantly. "There are grounds in the coffee and the toast is absolutely soggy."

"But in an emergency she can be depended upon. My toast seems all right," remarked Mrs. Hamilton.

"So is mine, and the chops are cooked to perfection. You haven't tried one of these, Mary," and her father took up one deliciously tempting.

"I'll never forget the dainty dishes Nora made when I was sick so long,"

added Dorothy, appreciatively. "They did as much as the doctor's medicine — more — and she was always patient, however much I complained. Do you remember, Mary, when you got that letter from the Collins girls that they were coming, and how Nora stayed at home from her vacation to accommodate — and her trunk was all packed?"

There were tears in Mary's eyes as she hurriedly excused herself from the table.

Mrs. Hamilton, drawn by her mother instinct, hastened upstairs, as soon as she could unnoticed, to her daughter's room.

"Mother," piteously, as the door was softly closed, "am — am I the only one that sees faults in people? It — seems" — and the sentence ended in a sob.

"No, dear," stroking her daughter's head lovingly, "but they are not mentioned so often as those seen by my little girl."

"But everybody else," more calmly, "appears to note only most commendable qualities!"

"Isn't it, dear, that they speak of them — and leave the faults to be forgotten?"

"And it's so much the better way; I've seen it for myself lately." And Mary Hamilton's "cure" was effected.

Bloomington, Ills.

Wrinkles

This, biting Frost — this, branding Sun —
This, Wind or drenching Rain hath done,
Each perfecting the Sculptor's plan
Upon the godlike image — Man.

— JOHN B. TABB, in *Independent*.

"THAT REMINDS ME"

BERTHA GERNEAUX WOODS.

"I'LL tell you the kind of listeners I don't like," said a young woman, vehemently. "They're the ones who hear you through without really interrupting, and whose faces show a smiling animation that you flatter yourself is a tribute to what you are saying — but it isn't any such thing. The minute you get to the end, almost before the last syllable is out, they begin, 'That reminds me of an experience I had one time,' and without a word of comment on what you have been saying, they launch forth into an animated personal reminiscence, and sometimes the connection is even hard to see." "Such people are pretty numerous," said another. "They can't seem to take a healthy, impersonal interest in anything. I saw a dear little girl-graduate the other day bring out a photograph of herself which her mother had asked her to show to a friend. There was so much that might have been said to the sweet, shrinking little original of the picture, but this woman's sole comment, made with dancing eyes, was: 'I must tell you what a funny thing happened when I had my graduating picture taken fifteen years ago.' And a rather tiresome reminiscence followed, while the new photograph lay utterly ignored in the woman's lap."

The criticism surely is not undeserved. Notice for yourself how many people seem to find pleasure only in such conversation as can be turned personally back upon themselves. And it isn't a lovable or endearing habit, is it?

Takoma Park, D. C.

THE CLAM AND THE LARK

"I am happy," said the clam,
 "I can suck!
 Sitting softly, sinking slowly
 In the muck.
 I am very fat and well —
 Nothing hurts me — see my shell!
 Nothing worries me at all;
 Simple is the world, and small;
 And I've not a thing to do
 Save to let the dirt run through.
 Other people seek and strive —
 I am glad to be alive.
 They'd have dinner free and fine
 Had they simple tastes like mine.
 There's no end of pleasant muck —
 I can suck."

"I am happy," said the lark,
 "I can sing!
 Rising swiftly, rising strongly
 On the wing.
 Thank the Lord for food and rest,
 For the safe and dainty nest,
 For the little brood below
 And sweet wife who loves me so!
 Thank Him more that I can see,
 Beyond all that comes to me,
 Flower-gemmed earth so warm and
 fair,
 The gold sunshine and blue air!
 Thank Him most for heights unending
 And the glory of ascending!
 Thank the Lord for power of wing
 And power to sing!"

— CHARLOTTE PERKINS GILMAN, in *Woman's Journal*.

The Gift That Makes Room

"A MAN'S gift maketh room for him," wrote Solomon the wise, adding thrifily, "and bringeth him before great men." It is possible to replace the more obvious meaning of the proverb by one of deeper significance. For it is not alone the gift that a man brings, but the gift which he has himself received, that "maketh room for him."

I knew a woman, the mother of a large family, who struggled for many years under conditions of extreme poverty. Day after day she toiled at tasks far too hard for her, and night after night she went to her rest scarcely knowing how the growing bodies of her children were to be fed and clothed on the morrow. Books, travel, social pleasures, even the small adornments which are wont to grace very humble homes — all these were utterly beyond her reach. Her life seemed but a hopeless grinding in the cramped prison-house of care.

Yet her life was in truth neither narrow nor sordid. She had come into the world with a wonderful gift — a glorious voice, and a soul whose native tongue was the language of music.

So she sang, over her kettles and tubs, songs that soared like strong winged birds of passage. She crooned beside the cradles of her children such lullabies that, sleeping, they dreamed of angels. She lifted up her voice in the little church choir in hymns resonant with the aspirations of the ages. She blended for dying ears the fainting music of earth with the far swell of the heavenly chorus, and over open graves translated into melody the faith of immortality.

It was thus that her gift made room for her.

I knew another woman to whose narrow means was added great physical frailty. Enjoyments which might have been of possible attainment she was not strong enough to share. She was much alone, and often in pain. But the windows of her humble home opened upon a beautiful

river, flowing strongly between picturesque banks.

"Are you not lonely?" she was asked.
 "You are so sadly shut in."

"You are mistaken," she answered, with the smile whose brightness, once felt, was never forgotten. "I am not shut in at all. I have only to look out on my river. It is never twice alike. I go with it everywhere. It shows me the rocks, the woods, the fields, the great lake, the limitless sea. How could I be lonely?"

A poor servant girl married her young lover. They were scarcely more than boy and girl — these two, who began the long road of life together with literally "no scrip for their journey." A few of their friends, only less poor than they, joined in the purchase of two wedding gifts — a rocking-chair, upholstered in scarlet, and a parlor lamp, having a shade gay with painted roses.

A half-year later the young wife paid a visit to her former mistress.

"And how are you getting on, Maggie?" asked the lady.

"Fine, Mrs. C —, fine! Michael has got work at fifteen dollars a month, and I've found a little washing and ironing to do. We've rented a bit of a house with two rooms. When I'm tired sometimes of an evening before Michael comes home, I go in and light the lamp for a few minutes, and sit down in the rocker, and oh, ma'am! it's all so nice that I could cry for the folks that haven't got any red plush chair or any rose lamp!"

Happy Maggie! Not for herself only had her gifts made room, but all the toiling world outside found place in her simple, loving heart.

The old myth of the good fairy at the infant's cradle is of universal application. Not one of us is without his individual gift which, rightly received and understood, may bring him into royal rooms, and set him before those who reign in the high places of the soul. — MARY A. P. STANSBURY, in *Epworth Herald*.

What Two Girls Have Done

TWO girls are making in my town a rather novel success in buying and shipping eggs. I will tell you what these girls are doing, for the reason that I encouraged the undertaking, and they have a sort of daughterly respect for me.

These girls were too ambitious and too sensible to kill time at their father's expense. One day they called my attention to a groceryman packing eggs. We took in the night without his detecting our curiosity. Old weather-beaten cases, besmeared cardboard fillers, eggs all colors, sizes and shapes, dirty eggs, clean eggs, and eggs with feathers sticking to them. The girls came to my office next day and stated their plan for my criticism. Their plan was this: They would rent a room and go to buying eggs, paying the cash, etc., and hoped that the farmers would appreciate the cash enough to induce them to bring their eggs to them instead of to the stores. The plan worked. The farmers took to the idea in no time, and the grocery stores are now compelled to get eggs for their town customers from these two girls. Not an egg goes to the stores from the farmers. Just another proof that people like to help those who try to help themselves.

We find no dirty, filthy cases or fillers around this egg establishment. Every egg is washed and wiped dry. They are assorted in four varieties — the white-shelled ones, the deep brown and light brown, and a general cull grade which catches the runts of the other three grades. The runt grade catches the doubtfuls in handling.

They have a market for culls at market price, because they are, on account of being clean, preferable to a mixed lot of dirty eggs. They have a fancy market for the perfect eggs in handsome cartons holding one dozen each, and a market for them in clean new cases. The three perfect lots are stamped with a rubber stamp.

They buy all the eggs that come to this town and two other towns. Yesterday they called my attention to a case of eggs that a farmer brought in. They were all one color and needed but little washing. "That's the kind that everybody should have," said they. "We can easily pay that man a cent more than we can for eggs that we have to scrub and sort." Today they showed me a letter from a groceryman at a famous Western resort. It stated that he wanted two cases each day instead of one, and he voluntarily raised the price to encourage the girls to make an extra effort. Nice clean eggs in handsome little cartons did it. The real markets for eggs are the towns and cities; every city and every town of any importance has people that will have nothing short of the best, and in many instances a few cents more per dozen only makes them so much more attractive. We must figure on fads in this country, and work them. It's a fad with some people to buy nice things because some "big gun" gets the same brand, etc.

In due time these girls will buy, fatten and dress poultry, and force a fancy market for their way of fixing up dressed poultry. The plan is not fully matured, but I am confident they will make it go. — M. M. JOHNSON, in *Country Gentleman*.

Do It Now

IF you have it in your heart to call on that young friend, or to write him a letter to tell him that you are praying for him, do it now.

"Mr. J. — of York is dead," was the sad news imparted to a friend. The look of consternation with which the news was greeted was explained when the man said: "Six weeks ago I got a letter from J —, in which he said that he was sick, and I meant to write him every day, but did not, and now he is gone!"

For a year we meant to call on a neighbor and invite him to church. One morning as we passed up the street, craps was seen on the door, telling of the call of a visitor who never fails. That sign of sorrow was a rebuke for the long delayed call.

"But I cannot do everything at once." No; your regret will be for the things you might have done but did not; not for the things you could not have done. — *Selected*.

Expecting a Flood

AN old lady recently bargained with a London cabman standing outside a railway station to take her into town. The sum being agreed upon, the dame returned into the station, and soon reappeared with two parrots in cages, which she handed up to the cabman.

Again she journeyed to the platform and brought out two cats. A third trip she made, bringing back a daintily dressed fox terrier, and a fourth expedition was interrupted by cabby exclaiming: "Beggin your pardon, ma'am, but you ain't expecting a flood, I 'ope?"

"Dear me, no," was the reply; "what-ever made you ask that question, cabby?"

"Oh, it's all right, ma'am," said Jehu. "I thought I'd ask, 'cos I ain't certain as 'ow my horse can swim, and I fancied by the look of your luggage that you were a-takin' my keb for a Noah's Ark!"

BOYS AND GIRLS

THE BOY AND THE STORM

When all the world is white with snow,
And up and down the great winds go,
With heart of joy abroad he fares
To run and wrestle with the gale.
He takes, deep-breathed, its mighty airs,
Buffets its blast, and gallily dares
The headlong plunge through drift and
dale,

The comrade of the merry blowing.
Tossing the clouds they try their strength,
They rush, they roar, they race full feather.
His will afire, his body glowing,
Blown here, blown there, a laughing length,
The viking in him rises warm
Companioning the ancient storm,
His blood sings high a frolic strain,
He treads on air with might and main,
He and the storm wild friends together,
Himself a part of wind and weather!

— HARRIET PRESCOTT SPOFFORD, in
Youth's Companion.

A SINGULAR ANIMAL

GEORGE BANCROFT GRIFFITH.

THE animal creation is as susceptible to the influence of kindness as the human family, and no reason can be given why they should not be treated with genuine consideration. The fact that any animal is sensible and appreciative of a show of kindness is one of the best of reasons why they should not be treated unkindly.

The llama has the distinction of being the only animal associated with man that is undebased by the contact, and from most reliable sources the writer is able to put his seal to the following affecting particulars respecting this useful beast of burden:

From the earliest times to the present day the llama has borne neither beating nor ill-treatment. They still go in troops, and either an Indian or a girl walks a long distance ahead as a guide, and the animals follow without being driven. If tired, they stop, and the guide stops also. If the delay is great, the Indian, or girl guide, becoming uneasy toward sunset, after all sorts of precautions, resolves on supplicating the beasts to resume their journey. He or she stands about fifty or sixty paces off, in an attitude of humility, waves hands coaxingly toward the llamas, looks at them with tenderness, and at the same time, in the softest tone, and with a patience that no eye-witness has failed to admire, reiterates, "Ic-ic-ic-ic." If the llamas are disposed to continue their course, they follow the guide in good order, at a regular pace, yet not fast, though their legs are extremely long; but when they are in ill humor, they do not even turn their heads towards the speaker, but remain motionless, huddled together, standing or lying down, and gazing on heaven with looks so tender, so melancholy, that we might imagine these singular animals had the consciousness of another life of a happier existence.

These very useful and pretty animals, when full grown, are about the size of stags, and are very gentle and tame ordinarily. They have beautiful liquid eyes, and are impressive. The straight neck and its gentle majesty of bearing, the long down of their always clean and

glossy skin, their supple and timid motions, all give them an air at once noble and sensitive. It must be so in fact, for the llama is the only creature employed by man that he dares not strike. If it happens (which is very seldom) that an Indian wishes to obtain, either by force or threats, what the llama will not willingly perform, the instant the animal finds itself affronted by word or gesture, he raises his head with dignity, and without attempting to escape ill treatment by flight (the llama is never tied or fettered), he lies down, turning his looks toward heaven. Large tears flow freely from his beautiful eyes, sighs issue from his breast, and sometimes, within an hour at most, he expires. Happy creatures, who can so easily avoid sufferings by death! Happy creatures, who appear to have

of like material. They walk with their heads slightly thrown back.)

Whether out of policy, or through a fellowship of patience, it is delightful to know that the Quichos treat the llamas so kindly. When these animals hear or see anything unusual, they stop, throwing their heads forward to watch. In the evening, when the troop reaches its resting-place, they are gathered close together and a rope is stretched around the whole herd.

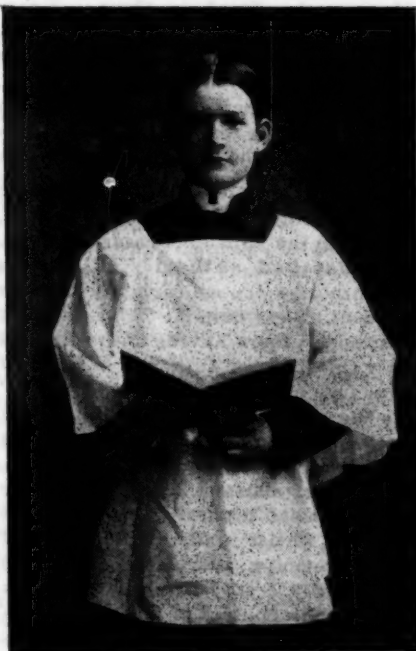
The llama's only weapon is its mouth. Its bullet is composed of saliva and chewed hay. The animal has often proved an expert marksman. When greatly annoyed, it sometimes gives an exhibition of its wonderful skill in hitting the object which has excited its just indignation. It is needless to say that the person who brings about an exhibition of this creature's expectorating power has need of a lesson in decorum, as did a certain country beau on the Fair Grounds at St. Louis, a while since.

The llama stood in the middle of its pen, fifteen feet or more away. The young man was annoying it by throwing clods of dirt at it, and, tapping his cane on the rails of the pen. The foolish fellow was warned by an eye-witness, who told him what to expect. His sweetheart begged him to desist and to come away; but he treated the stranger's warning with derision, and told the girl that he "knew his business."

Suddenly there came a whizzing, whistling noise, followed by a sharp spat. The young wiseacre lay supine upon his back, his eyes and forehead plastered with a most uncomfortable mixture of saliva, hay and mucus.

"I hate a fool!" said the girl, as she shouldered her parasol and walked away.

East Lempster, N. H.



EARL RAINES KIMBALL
Son of Le Delt E. and Myria M. Kimball
Choir Boy of Centralville Methodist Episcopal
Church, Lowell, Rev. F. M. Pickles, pastor.

accepted life on condition of its being happy!

Through the highlands of Bolivia and Peru llamas are much used for packing merchandise. They carry about eighty pounds. Their wool is also used. They travel very slowly — about twenty miles a day. The respect still shown these animals by the Peruvian Indians amounts absolutely to superstitious reverence. When the Indian loads them, two approach and caress the animal, hiding his head, that he may not see the burden on his back. It is the same in unloading. If the burden exceed a certain weight, the animal throws itself down, sometimes to die.

The Indians of the Cordilleras alone possess enough patience and gentleness to manage the llama. It is doubtless from this extraordinary companion that he has learned to die when overtaxed. In addition to their guide, male or female, each herd has always a leader, which, with a bell around his neck, forms a rallying-point for the rest. Generally the Indians ornament them by passing strings of red wool through the tips of their ears, pierced for the purpose, and with collars

Which Was Rich?

"IF I were only as rich as he is!" muttered a boy that had just found a crust of stale bread in a garbage barrel, as he eyed a poorly dressed boy leaving a baker's shop with a basket of whole, fresh loaves.

"If I were only as rich as he is!" said the boy with the fresh loaves, as he saw another boy on a bicycle, munching candy.

"If I were only as rich as he is!" sighed the boy on the bicycle, as another boy rolled past in a pony cart.

"If I were only as rich as he is!" grumbled the boy in the pony cart, as he caught sight of a lad on the deck of a beautiful private yacht.

"If I were only as rich as he is!" this lucky young fellow wished, as his father's yacht cruised in foreign waters, and he spied one day a young prince attended by a retinue of liveried servants.

"If I were as free as that boy is!" impatiently growled the prince, thinking of the boy in the yacht.

"If I could drive out alone with a pony and nobody to take care of me but myself!" thought the pampered boy on the yacht.

"If only I could have a good time like that boy on the bicycle!" longed the driver of the pony.

"How happy that boy with the basket looks!" said the boy on the bike.

"If I could relish my dinner as that boy does his crust!" said the baker's boy.

"I'm sick and tired of bread." Which one was rich? — *Sunday School Advocate*.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

First Quarter Lesson VI

SUNDAY, FEBRUARY 7, 1904.

MARK 1: 21-34.

A SABBATH IN CAPERNAUM

I. Preliminary

1. GOLDEN TEXT: *He laid his hands on every one of them and healed them.* — Luke 4: 40.

2. DATE: April, A. D. 28.

3. PLACE: Capernaum, and its vicinity.

4. PARALLEL NARRATIVES: Matt. 8: 14-17; Luke 4: 31-41.

5. HOME READINGS: Monday — Mark 1: 21-34. Tuesday — Luke 8: 6-12. Wednesday — Mark 1: 35-45. Thursday — Mark 5: 1-15. Friday — Mark 9: 17-29. Saturday — Luke 7: 11-23. Sunday — Matt. 11: 1-6.

II Introductory

It was Sabbath in Capernaum. Jesus and His disciples were in the synagogue, where His teaching of the kingdom astonished, while it impressed, His hearers. Nor was it His teaching alone that impressed them. An incident occurred that day of a most startling kind. A wretched demoniac, in a lucid moment, had followed the crowd into the synagogue. The unclean spirit which possessed him left his victim undisturbed until Jesus began to speak; but he could not long endure the pure doctrine and presence of the Teacher. Suddenly the unhappy man was seized with a frenzy. The demon within him, aroused and fearful, shrieked through the organs of the unfortunate man a cry of dismay and deprecation: "What have we to do with Thee, Thou Jesus of Nazareth? Art Thou come to destroy us? I know Thee who Thou art, the Holy One of God." It sounded as though it was the victim himself and not the demon who uttered this cry; but it was the demon, and not the man, whom Jesus sternly rebuked, with the command to be silent and "come out of him;" and it was the invisible, malignant demon in his final act of rage and hate which convulsed the poor wretch, and then with a yell of horror and anguish came out of him. No wonder that the synagogue broke up in confusion, and that the report of this miracle should be carried through all Galilee.

From the synagogue Jesus went to Simon's house. Here a new appeal was made to His sympathy and intervention. The mother of Peter's wife had been prostrated by a violent attack of the malarial fever for which Capernaum was noted, and her case was at once brought to the notice of the Great Physician. He went to the sufferer's bedside, and, taking her by the hand, rebuked the fever with an authority which the disease obeyed "as if it had been an evil personality." Lifting her up, she was instantly made well, and returned at once to her accustomed ministries in the household.

At the setting of the sun the people streamed forth from their homes, and turned their eager steps to Simon's door. And they brought their sick with them, the fever-stricken, lame, blind, deaf, paralytic — hopeless cases many of them, if

not all. And through this extemporized hospital, in the cool of the evening, walked the Healer, laying His potent hand on one, speaking a word of thrilling power to another, silencing and disenthraling a wretched demoniac too willing to confess His Messiahship. Behind Him thronged the healed — a joyous, excited, grateful company restored to health and life.

III Expository

21. Capernaum — on the northwest shore of the Sea of Galilee; a populous town in our Lord's day, His home for a season and the scene of several of His miracles. Synagogue — an institution of the Captivity when the Jews were deprived of their temple; afterwards brought back to their own land as a convenient place for local worship, the reading of the law, etc., but no sacrifices were offered in them. Every principal town had its synagogue, sometimes more than one. In Jerusalem they numbered between four and five hundred. Taught. — Opportunity was usually given to visitors, after the reading of the "eighteen prayers" and the lessons of the day.

22. Were astonished at his doctrine (R. V., "teaching"). — The tone and spirit, not less than the substance, amazed them. As one that had authority (R. V., "as having authority") — as the authority; as Truth itself. Says Schaff: "Christ is not 'one' among others having authority, but the only One having authority — Himself the personal embodiment of the truth." Not as the scribes — who were the official transcribers, readers and interpreters of the Law, and who, indeed, spoke "with authority," but not self-derived. They based their authority on what learned rabbis had left on record. Christ spoke with personal authority, prefacing His teaching with the words: "Verily I say unto you" — a formula which the boldest of the Old Testament prophets never dared to use, and indeed never had the right to use.

23. A man with (literally, "in") an unclean spirit — not a lunatic, nor an epileptic, but a case of genuine "possession." Luke's language is more expressive: "Having the spirit of an unclean devil" (demon). Strange that such an one should be in the synagogue! They usually "haunted burial-places, and other spots most 'unclean' in the eyes of the Jews" (Geikie). He cried out — the demon within using the man's organs of speech, showing both his control over the man and his own personality. It was the presence and words of Jesus which called forth the cry.

24. Let us alone (omitted in R. V.) — rather a howl or a yell than an intelligible expression. In the margin it reads, "Away!" What have we to do with thee? — a resentment against interference, based on a consciousness of hostility. He felt the spell of the holy Presence, but raved against it. The Gadarene demoniacs used the same language (Matt. 8: 29). Come to destroy us? — to cast us "into the deep?" These demons seemed to live in fearful anticipation of being expelled from their human habitations and being consigned to the abyss, or place of torment. The plural "us" may mean that there were more than one possessing the man, or that "this one spoke for the entire circle of kindred spirits." I know thee. — The spectators did not know Him; even His disciples did not recognize Him fully; but the devils knew Him at once, and felt compelled to acknowledge that this Jesus of Nazareth was "the Holy One of God." The Holy One of God. — "The" is emphatic. Jesus was essentially the Holy One. An unclean

spirit would especially be sensitive to this quality of holiness in Christ and recoil from it — not His wisdom, nor His power, but His holiness. The expression is also an acknowledgment of the Messiahship of Jesus (see Dan. 9: 44).

25. Jesus rebuked him — rebuked the demon. The man himself appears to have no part at all in the colloquy or transaction except to suffer in the process of exorcism. The word "rebuked" may be rendered "chided." Says Farrar: "Jesus never accepted or tolerated this ghastly testimony to His origin and office." Hold thy peace. — "Be thou muzzled," literally, the term used for muzzling oxen. Says Trench: "It was to bring the truth itself into discredit and suspicion when it was borne witness to by the spirit of lies." Come out of him. — The double personality is distinctly recognized in this command.

26. Had torn him (R. V., "tearing him"). — The evil spirit was not dispossessed without a final clutch of his victim, which revealed itself in a paroxysm. The demoniac fell to the ground convulsed and screaming with anguish, the demon yielding at last "with a wild hewl," says Geikie, yet not hurting him, according to Luke's account. Only a word from our Lord was needed to accomplish this act.

27. Amazed — at the miracle itself, the ease of its performance, and the evident superiority of the exorcist. Questioned. — Wonder leads to inquiry. The synagogue became a babel, the spectators talking and arguing among themselves. What thing . . . what doctrine? (R. V., "What is this? A new teaching?") — In these abrupt sentences we see how intense was the astonishment of the people, and how quick was their perception of the new and unexampled power shown by Jesus. To control the invisible world, and especially rebellious, fallen spirits, by His mere word, was enough to excite something more than amazement — to invest Him with superhuman dignity.

28. Immediately his fame spread abroad (R. V., "the report of him went out straightway"). — From lip to lip passed the tidings of this strange and wonderful scene, till all Galilee learned of it and talked about the new Prophet.

29, 30. Forthwith — R. V., "straightway." They — Jesus and the four disciples, Andrew, Peter, James and John. House of Simon — Peter, who was now living in Capernaum. Simon's wife's mother. — Marriage, then, was no hindrance to the call of this apostle. "The first pope was a

An Ancient Foe

To health and happiness is Scrofula — as ugly as ever since time immemorial.

It causes bunches in the neck, disfigures the skin, inflames the mucous membrane, wastes the muscles, weakens the bones, reduces the power of resistance to disease and the capacity for recovery, and develops into consumption.

"A bunch appeared on the left side of my neck. It caused great pain, was lanced, and became a running sore. I went into a general decline. I was persuaded to try Hood's Sarsaparilla, and when I had taken six bottles my neck was healed, and I have never had any trouble of the kind since."

Mrs. K. T. SNYDER, Troy, Ohio.

Hood's Sarsaparilla and Pills

will rid you of it, radically and permanently, as they have rid thousands.

married man" (Whedon). The celibacy of the clergy is a purely papal invention. Sick of a fever — "a great fever" (Luke), which confined her to her bed (Matthew). The marshy suburbs of the town caused a malarial fever of a violent and somewhat malignant type. Anon — R. V., "straightway." Tell him of her. — So the disciples of the Baptist, after his death and burial, "went and told Jesus." In sickness, in sorrow, there is none other to whom to go.

31. Came — to her bedside. Notice the brevity and vividness of Mark's account — nothing omitted, and yet the whole condensed into a single verse. Took her by the hand — "touched her hand" (Matthew); not necessary, for He could have healed her by a word without going to her bedside, but showing His sympathy and willingness. Lifted her up (R. V., "raised her up"). — Others might have lifted her without result; but simultaneously with Christ's "lifting" was the exercise of His omnipotent will, which healed the sick woman at once. Luke says that He "rebuked" the fever. Immediately — omitted in R. V. Ministered unto them — "unto him" (Matthew). The cure was plainly miraculous, for it was immediate — no languor or tedious convalescence intervening.

32, 33. At even. — Jewish scrupulousness would not permit the carrying of the sick through the streets until after sunset, when the Sabbath ended; the heat of the day might also have hindered. All that were diseased (R. V., "sick") — a glimpse at the unspecialized miracles of our Lord. He cured so many, and cured so rapidly, that no detailed account was possible. Possessed with devils — always classified by themselves in the Gospels, and distinguished from the sick. All the city — both sick and well, drawn by the fame of His great miracle in the synagogue. At the door — of Peter's house. All Capernaum was at his door. Christ draws all men unto Himself — all that need help either of soul, or body, or mind. He is the Healer, Teacher, Regenerator, of the race.

34. Healed many — "all" (Matthew), the "all" being "many." No disease of whatever kind or degree failed to yield at once to His word or touch. Suffered not the devils to speak. — Their confession of His Messiahship was untimely (too premature for His present ministry) and unworthy (considering its source). "The devils believe and tremble," but they remain devils. A man may believe in every doctrine of Christianity, and remain a sinner. Ryle quotes Luther as saying; "The life of Christianity consists in possessive pronouns;" and adds: "It is one thing to say, 'Christ is a Saviour'; it is quite another thing to say, 'Christ is my Saviour and my Lord.' The devil can say the first; the true Christian alone can say the second."

IV Illustrative

Never, surely, was he more truly the Christ; nor is He, in symbol, more truly such to us, and to all time, than when in the stillness of that evening, under the starlit sky, He went through that suffering throng, laying His hands in the blessing of healing on every one of them, and casting out many devils. No picture of the Christ is more dear to us than this of the unlimited healing of whatever disease of soul or body. In its blessed indefiniteness it conveys the infinite potentiality of relief, whatever miseries have fallen on us, or whatever care and sorrow oppress us. He must be blind indeed who sees not in this physician the divine Healer; in this Christ the Light of the world; the Restorer of what sin has blighted; the Joy in our world's

deep sorrow. Never was prophecy more truly fulfilled than, on that evening, this of Isaiah: "Himself took our infirmities, and bare our diseases" (Edersheim).

Temperance Question in Germany

AN interesting communication concerning the growth of temperance sentiment in Germany from United States Consul Diedrich at Bremen to Mrs. Mary H. Hunt, of Boston, has just been forwarded the latter by the State Department at Washington.

Referring to the results of Mrs. Hunt's presence at the International Anti-Alcohol Congress in Bremen last April, which she attended in response to the German request to President Roosevelt that she there represent the American Scientific Temperance Instruction movement, Consul Diedrich sends her the following article from a Berlin paper which will be of interest to readers in this country. The article, in reviewing a complete bibliography of recent German literature on the drink question lately issued, says:

"Considering the newness of the propaganda in the Fatherland the output is enormous.

"There is a total of 871 books printed in the German language dealing with the temperance question, written by 413 different authors, and practically all published since the year 1880, the greater portion of them since 1890.

"Besides this, there are now 37 newspapers, magazines and annals published in German devoted to the temperance question.

"The temperance reformation in Germany has had such a recent beginning and the supposed German repugnance to total abstinence is so well grounded, it is really difficult to comprehend the full meaning of this vast array of literature in the German tongue.

"The evidence is clear that the people of Germany have taken up the alcohol question with an energy excelled by no other people on the face of the earth. Good Templar lodges are multiplying every year. The Blue Cross has spread all over the Empire.

"The Imperial Health office at Berlin is sending out elaborate literature against the use of alcohol as a beverage. Count Douglas, the brother-in-law of the Emperor, is one of the foremost temperance reformers in the country, and, day after day, the Journal of the Imperial Parliament has contained pages of his arguments against drink. Leading lights in German universities are also leaders in the new reform.

"Plans are even being matured for a German temperance exhibit at the coming St. Louis Exposition.

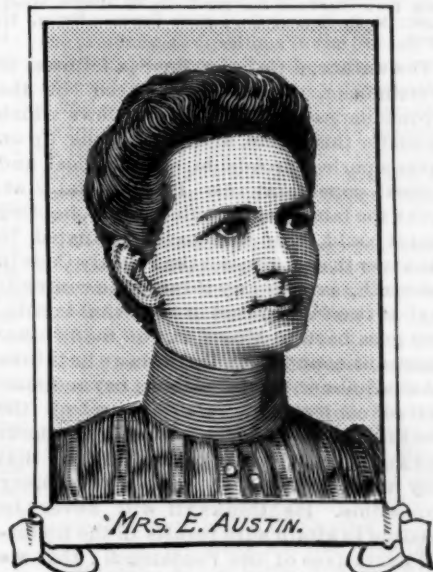
"The kindly personal interest taken in the scientific temperance propaganda of Mrs. Hunt by the German Empress shows how the anxiety about drink has reached the upper strata of German society. What nation on earth can furnish a parallel of the late Bremen Congress, when 1,500 people sat for four days to discuss the drink peril? What a deep unrest it must be that causes nearly a thousand different books to be dumped into a single language on a single topic within twenty-five years! And who can measure the effect?

"Germany has passed the first stage of the reform — that of moderation. Abstinence is now the general cry, and with a decided squint toward legislation, both remedial and preventive. At the present swift rate, the reform may have complete prohibition for its watchword in ten more years."

A Pastor's Experience

"I KNEW a pastor," says Dr. Bradt, "who placed the great needs of the world before his people, and then asked the church for \$1,000 where before they had given \$100. He was met by the board of trustees and told that he must not press this upon the church, otherwise his own salary would have to be lessened. The pastor said, 'Very well, brethren, if you will not join me in this, then stand by and see the salvation of the Lord; this thing is go-

THOUSANDS HAVE KIDNEY TROUBLE AND NEVER SUSPECT IT



An interesting letter to our readers from Mrs. E. Austin, of New York city.

Brooklyn, N. Y., Nov. 9, 1902.

A little over a year ago I was taken with severe pains in my kidneys and bladder. They continued to give me trouble for over two months, and I suffered untold misery. I became weak, emaciated, and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often, night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, which you so kindly sent me on my request, I experienced great relief. I immediately bought of my druggist two large bottles, and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bad symptoms whatever. You are at liberty to use this testimonial letter if you wish.

Gratefully yours,

Mrs. E. Austin.
19 Nassau St.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals, and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you, a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in Boston ZION'S HERALD.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug-stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

ing to be done at whatever cost to myself, for I am convinced that the cause of Christ and the life of the church demand it." And it was done. At the end of the year the church had raised almost \$1,000 for foreign missions, paid off its debt, paid the pastor in full, paid all other expenses, had money in the treasury, and had added 100 people, by conversion, to its membership. Besides this, the board of trustees and everybody else in the church was converted to the missionary idea, and the church took front rank, not only as an ideal church for foreign missions, but as an ideal church in every other good work for God and man, and has grown from a little church of thirty-five members, a few years ago, to one of the leading churches of the Presbyterian denomination." — *Exchange*.

OUR BOOK TABLE

ARE THE CRITICS RIGHT? By Wilhelm Moeller. F. H. Revell Co.: New York. Price, \$1, net.

The author, a German, once a follower of Welschhausen, became convinced of the erroneousness of [most of] the views which go under this name, and now opens up on them a perfect broadside of historical and critical considerations. He [especially attacks the late date of Deuteronomy, holding that it could in no way have originated in the seventh century, nor the Priestly Code in the sixth, as so many think. He contends that at least the kernel of the ritual legislation goes back to Moses, but on many other questions connected with the laws he thinks we shall never be able to get beyond subjective conjectures. He shows up the weaknesses of modern critical methods and auxiliary hypotheses, and claims that they make all positive science of history impossible. He [thinks] it will never be possible to attain sure results in the historical narratives of the Pentateuch; that we cannot definitely divide and date the original sources; "even an approximately accurate date is absolutely impossible, as the history of Pentateuchal criticism has abundantly proved." He sees much self-deception on the part of the critics, as proceeding from purely dogmatic preconceptions on the philosophy of religion. He is far from throwing over all the results of modern scholarly investigation, and recurring to the ancient, uncritical, traditional ideas, but he protests against the subjective dogmatism and baseless assumptions with which some have run mad. "It will be necessary," he says, "to proceed to a new building, and many stones from the previous building may be employed in it." He has "aimed at preparing a place for the new building, and has already given at least some hints for it." The book will serve a good purpose in calling a halt on the extremists. By and by we shall reach settled conclusions on most of these matters now so fiercely debated. It is certain that we shall not go back to the old positions. It is also certain that we shall have as the outcome a Bible every way more useful, valuable, helpful, defensible, than was the old one.

THEISM UNDER NATURAL LAW; As Related to Old Testament Criticism and to the Theology of Lux Mundi. By Rev. Edward Sottley, B. D. Thomas Whitaker: New York. Price, \$1.50.

It seems to us rather late to be printing a detailed answer to the essays in "Lux Mundi," a book of a past generation. This is a rapid age, and discussion has swept on far beyond that now. Besides, attempted confutations of other books are generally dull reading, unless managed with an ability fully equal to that shown by those who are attacked. It certainly is not so in the present case. The authors of the papers in "Lux Mundi" were very distinguished men, who fully knew what they were talking about—Bishop Gore, Canon Ottley, and other famous Oxford graduates, clergymen of high rank in the Church of England. Who Mr. Sottley may be we do not know, and we hardly think his book will carry any great weight or attract much attention.

BUILDERS OF THE BEAUTIFUL. By H. L. Piner. Funk & Wagnalls Co.: New York. Price, \$1.50, net.

The main theme is the correspondence of the physical form and the spiritual nature, the power of the soul to mold the body, the inner life outwardly actualized in visible appearance. There is nothing, of course, specially novel in this thought. But it is developed in a variety of ways and in manifold modes of presentation through

thirty-six chapters, and such headings as, "Virtue Constructive, Vice Destructive," "Spiritual Disorder, Spoliation of Feature." The one thing really unique about the volume is the printing, in red ink, on every page margin, a choice quotation, more or less bearing on the subject, from some author of note. The first one is from Novalis: "I touch heaven when I lay my hand on a human body." Other authors quoted are Carlyle, Emerson, Johnson, Drummond, Tennyson, Shaftesbury, Coleridge, Spencer, Goethe, the Biblical writers, etc. Mr. Piner is superintendent of the State Institution for the Blind at Austin, Texas.

THE LOUISIANA PURCHASE, AS IT WAS AND AS IT IS. By A. E. Winship and Robert W. Wallace, A. M. A. Flanagan Co.: New York.

A very timely book. In 35 brief chapters the authors have told in excellent style the story of what took place between Napoleon and Jefferson one hundred years ago, together with the far-reaching but little anticipated results. What the century has wrought is indeed marvelous, and well worth looking into. Twelve flourishing States and two territories now occupy this vast domain. The figures and facts about them which this volume carefully gathers up from the best authorities may well assure deepest interest. Whoever desires to speak on the coming celebration, or even properly understand its magnitude and importance, will do well to supply himself with this book. Abundant illustrations help to set the scenes of this great Western land vividly before us.

FAMOUS MEN OF THE OLD TESTAMENT. By Morton Bryan Wharton, D. D. E. B. Treat & Co.: New York. Price, \$1.50.

Seventeen sketches, taking up the Jewish heroes from Abraham to Nehemiah. The lessons from their lives are well drawn. Biography is always interesting; and in the case of these patriarchs, kings, and prophets there is plenty of opportunity for making practical applications to the events of our own day.

THE RELIGION OF THE INCARNATION: The Cole Lectures, 1903, Vanderbilt University. By Bishop Eugene R. Hendrix, Smith & Lamar, Nashville, Tenn. Price, \$1, net.

The lectures are six: "The Fact of Christ," "The Masterpiece of the Holy Spirit," "The Great Companion," "The Life-giving Christ," "The Lordship of Christ," "The Ascended Christ." A full synopsis is given by the sub-titles of the margins. Whoever reads the book will be made better.

TEACHER TRAINING WITH THE MASTER TEACHER: Studies of Christ in the Act of Teaching as a Means of Learning How to Teach. By Rev. C. S. Beardslee, D. D., professor in Hartford Theological Seminary. Sunday School Times Co.: Philadelphia. Price, 50 cents.

Professor Beardslee is a master teacher. He has given us here thirty-two most fruitful studies in the Gospels, then eight sections on Christ's general teaching traits,

built on all that has gone before. He takes up Jesus as full of truth, full of grace, wholly pure, having authority, thoughtful, balanced, simple, replete, intense, ready, brief, intrepid, concrete, manifold, poetic, vigorous, grand, symmetrical. It is a most excellent summary. Sample questions for examination conclude a very useful little book.

THE HUMMING TOP; or, Debit and Credit in the Next World. Translated by Blanche Willis Howard. Illustrated by Albert D. Blashfield. F. A. Stokes Company: New York. Price, \$1.

From the German of Theobald Gross. A minute pamphlet, which can be read through in five minutes. It teaches the most immoral lesson that a trifling kindness done to a child atones for a whole life of evil deeds, and that a thief who was hanged for many stealings is fully forgiven because he did it at the entreaty of his sweetheart. Gross indeed must be the ideas of salvation and heaven imbibed by this author.

THE GROWING CHURCH: A Study for the Times. By Cleland Boyd McAfee. The Wm. B. Eerdmans Publishing Co.: Chicago. Price, 50 cents.

The church at Ephesus, as depicted by Paul and Luke, is taken as a typical growing church, and what the Bible says about this church is taken as the basis of remark on the "Preaching of the Growing Church," "Perils and Safeguards," "Some Hints of Method," and similar excellent themes. While there is nothing startling or markedly original in the volume, there is little or nothing to which one can take exception.

A Restful and Joyful Life *

REV. JAMES MUDGE, D. D.

WE regard as a very significant and very favorable sign of the times the immense circulation which has been gained by the numerous works from the pens of Henry Wood, Ralph Waldo Trine, Horatio Dresser, and other writers, who represent what they call the New Thought. The pertinency of the term may, perhaps, be challenged, for the thought is not altogether new, yet an air and garb of novelty have been thrown around certain old conceptions of life which have given them a new charm and power, and introduced them into circles where they would not otherwise have penetrated. In this there is a distinct gain and a most hopeful token. The very considerable success attending the movement bears loud witness to the fact that spiritual truth, even when it takes on what may be called a mystical or somewhat esoteric and recondite form, has a deeper hold on the hearts of men than is generally supposed. Even in this material and commercial age there is a very large body of people who are enamored of high ideals and are ready to respond to lofty appeals.

The New Thought writers are in line with

*THE NEW THOUGHT SIMPLIFIED: How to Gain Harmony and Health. By Henry Wood. Lee & Shepard: Boston. Price, 80 cents, net.

RISING SUNSTOVE POLISH

Shines for a world of housekeepers, and best of all the shine will last. Will not cake on the iron. Lustrous as the sun.

the Stoics and Mystics and Quietists and Quakers of old, with teachers like Marcus Aurelius, Epictetus, Molinos, Tauler, Kempis, Fénelon, and all who emphasize the practice of the presence of God and the identification of the human will with the Divine. They are in full accord with the deepest teachings of the prophets and apostles and of Him who spoke as never man spake. They exalt faith, hope, love, prayer, communion, meditation, the Holy Spirit, and the indwelling God, as against the sensualism and gross externalism of a crude and crass civilization which is wrapped up in things seen. They use different expressions from the customary, their forms of statement are sometimes a little peculiar, but this need in no way obscure the fact that they mean substantially the same thing. They certainly cast out devils, though not exactly in the conventional way; it is clear that they are not against us who work in the more ordinary church lines, and hence may be hailed as practically on our side. They do not speak lightly of Jesus, but give Him all honor and reverence.

The church also is honored by the new movement—looked upon, indeed, as an institution not without faults, needing to be "spiritualized, purified, illumined, baptized again with the power which manifested itself during its pristine glory." The Bible is regarded as a "record of the divine intimacies of gifted and developed souls," "the best book in the world," "the most comprehensive and universal spiritual educator externally which the world has known." "The Bible and the New Thought present the same truth—the one in ancient and Oriental form, and the other in modern phraseology, but Truth is one and unchangeable."

Mr. Wood has enriched this, his latest work, with some very helpful mental and spiritual gymnastic exercises, which it would do every one a world of good to practice. His chapter, also, on "The Overcoming of Sleeplessness" goes to the root of the matter more completely than anything we have before seen in print. He well says: "The sovereign balm for restlessness is a dwelling in the secret place of the Most High." He shows how to do it; shows how to cast out the demons of fear and worry which are doing such harm, how to put love in control, how to turn enemies into friends, how to lubricate life, dismiss friction, make existence a privilege and delight. The teaching is that the soul is the home, the body is the kingdom to be controlled; there is potent healing agency in a fresh baptism of faith; every man creates his own world; every experience which comes to us may be an aid in

our spiritual evolution; we may live among the highest harmonies, and find that all is good. We are not surprised that many have received great help from these books. They must be to some a revelation of possibilities in the higher life of holy living of which they had never dreamed.

Magazines

—The *Methodist Review* begins the new year with a dark red cover and a remarkably full, as well as interesting, table of contents. There are no less than eleven contributions, most of them unusually brief. Professor Terry opens with a suitable tribute to Bishop Foster, and President Raymond follows with a discussion of "Wesley's Religious Experience," after which we are treated to the gem of the number by Dr. Quayle on "The Literature of Devotion." Dr. Daniel Steele has a paper on "The Ethical and the Positive in Christianity," which will probably arouse some controversy. He advocates the omission from the Discipline of the question propounded to the young ministers as to "fasting or abstinence." Some of the other topics well treated in this rich number are: "Religious Life at Oxford," "Some Enduring Qualities in Literature," "The Enigmatical Coleridge," "Harnack's Interpretation of Christianity," and "Presemitic Populations in Semitic Lands." The latter is by Dr. W. M. Patton, of Yale. Every Methodist minister should take the *Review*. (Eaton & Mains: New York.)

—The *Nineteenth Century and After* has sixteen articles in its January issue. Dr. Arabella Kenealy denounces, in the usual manner, "The Curse of Corsets," but without much hope of making any impression on her sisters. Her position is, "That as long as women wear stays (for women seldom wear stays without lacing them too tightly), our sex can never properly take its place in the world of work." Other topics are: "Jade," "Life in Tierra del Fuego," "The Yellow Peril Bogey," "Educational Concordats," "Lending Libraries." (Leonard Scott Publication Company: New York.)

—Articles in the January *International Journal of Ethics* include: "The True Democratic Ideal," "Relativity and Finality in Ethics," "The Toleration of Error," "Crime in England," "The Cynics," "The Individualism of Marcus Aurelius," and "The Spring of Salvation." The last is by a young man, H. B. Alexander, of Boston. He says: "The spring of salvation is the Beautiful." But just what he means by salvation we have not been able to discover. (International Journal of Ethics: Philadelphia.)

—People who care to know how a practical naturalist lives and works should read "Our Naturalist at Home," which is the story of the daily life of a lover of animals and birds, and appears in the *Woman's Home Companion* for January.

—The *Contemporary Review* for January has nothing very startling. Principal Fairbairn presents an estimate of Herbert Spencer. While recognizing Spencer's services to scien-

tific speculation, he deprecates "his poor philosophical equipment and the consequent poverty of his contribution to real philosophy, whether of knowledge or of existence." He charges him with "comparative blindness to the profoundest questions in the history of man and disinclination to see the great significance of the higher religious personalities in history." "The philosophy which fails to interpret man cannot interpret his universe." "Dialect Plays in Italy," "The Tibetan Puzzle," and "The Taxation of Foreign Investments," are also well set forth. (Leonard Scott Publication Company: New York.)

—The *Bookman* for January has nothing of a striking character. It treats the drama of the month, the books of the day, and has the usual "Chronicle and Comment." (Dodd, Mead & Co.: New York.)

—The *Green Bag*, a lawyer's magazine, begins its 16th volume with an article on Sir Frederick Pollock. Theodore S. Woolsey discusses the "Recognition of Panama" from a legal standpoint. There are many other valuable articles, such as "Courting and the Courts," and "An Execution in Japan."

—*Out West*, edited by Charles F. Lummis, has for its principal feature, "Mining Fifty Years Ago," by the editor, and following it is another fully illustrated contribution describing the Greek Amphitheatre recently erected at Berkeley for the University of California. (Out West: Los Angeles, Cal.)

—The *Records of the Past* for November and December takes up "Antiquities on Mt. Lebanon," "Charlots of Egypt," "Inscribed Canes at Trylot," the "Grotto at Bernisfal," and other such themes. (Records of the Past: Washington, D. C.)

—The *Bibliotheca Sacra* (now in its 74th year) holds on its solid solemn way, in no way yielding to any tendencies of the times. Some of the articles in the January number are: "Church History as an Aid to Christian Unity," "The Psychological Study of the Words of Jesus," "Park's Theological System," and "The Evolution of Chastity." (Bibliotheca Sacra Co. Oberlin, O.)

Frink Lighting

In the perfecting of modern buildings, many problems have been solved by the Frink system of lighting, well known in lighting churches and public buildings. Some of the recent installations furnish further proof of its efficiency: Madison Ave. Baptist Church, Rutgers Presbyterian Church, New York city; Immanuel Baptist Church, Albany, N. Y.; Methodist Episcopal Church, Morristown, N. J. Progressive merchants everywhere evidence their desire to share the benefits of Frink reflectors by equipping their windows with Frink special patent window reflector, show cases with reflectors especially designed for them, and store interiors with special cluster reflectors which are economical and of highest efficiency. Full information concerning any of the above lines may be had by addressing the inventor, patentee, and sole manufacturer, I. P. Frink, 661 Pearl St., New York city.—*Electrical World and Engineer*.

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League Prayer Meeting Topics for February

REV. MATTHIAS S. KAUFMAN, D. D.

February 7 — The Universal and Personal Christ. John 3:14-21.

"Could we with ink the ocean fill,
Were all the sky of parchment made,
Were every single stick a quill,
And every man a scribe by trade, —
To write the love of God above
Would drain the ocean dry,
Nor could the scroll contain the whole,
Though stretched from sky to sky."

These somewhat crude lines of an old writer have power in them to make us think. They arouse the imagination and expand thought. From the particular we rise to the universal. It is a long journey, but mind is so constituted that it enjoys the trip. The "allness" of the Bible is one of its most striking features. It is very comprehensive. In germ it contains all truth essential to man's truest welfare. Nothing in it is more comforting and inspiring than its assurance of universal love manifested in revealing to mankind a universal Saviour, one who tasted death for every man.

THE PROOF

This is found in that race-inclusive word, "whoever." It includes the emperor on his throne, the sot in the gutter, and all human grades between these extremes. Thus is it apparent that a universal salvation is provided by the universal Christ, but nothing can make it practical for all save universal acceptance. In its ample provisions it is sufficient for every child of Adam. To make it efficient in every case each one personally must meet its conditions. Whoever will, may be saved; but whoever will not accept the only Saviour ever provided by universal love, must be lost.

LESSON BACKING

It is a night scene. The earth's fair face of light is mantled in darkness. All is quiet. The hush of sleep reigns throughout Jerusalem. Quietly this learned and influential Jew steals his way out of the city, down the hill, across the Kidron, up the slopes of Olivet, to the humble home at Bethany. There he is granted a private interview, which has proved of immense value to all succeeding time. Courteously this scholarly gentleman addresses Christ as rabbi, and recognizes in Him a teacher who must have come from God. The miracles convinced him. It was what He had done that demonstrated to this thoughtful truth seeker His divine character. Intellectually Nicodemus was a believer, but not yet with the heart had he believed unto salvation. Christ understood him perfectly, and plainly placed before him the one essential of being fully saved — the necessity of the new birth. The ruler is nonplussed. Deep had been his reasoning, but this new birth seemed beyond his power of apprehension. Christ, the personal Saviour, by personal instruction and influence, drives home the truth, and Nicodemus is doubtless led to realize in his own experience the new birth. In Raphael's Sistine Madonna the space around the Christ Child is filled with angel-faces to show the interest taken in Him by the heavenly world. How cheering to know that not only are angels interested in us, but Christ Himself will sit up all night, if necessary, to show one earnest soul the way into the kingdom.

MY SAVIOUR

Christians have a right to take great comfort in the personal pronouns of the Gospel. A colporteur going through Switzerland tried to teach a little shepherd boy the 23d Psalm, but he failed. He could only learn the first sentence. This he did by using his five fingers, giving a word to each finger — "The Lord is my shepherd." Years afterward he returned, and the boy's mother met him with tears. "My little boy is dead, but he left word for you that if you should ever come this way, to tell you he died holding the fourth finger of his left hand — 'The Lord is my'." — How blessed is the soul which realizes Christ as a present, personal Friend and Deliverer! This conversation with Nicodemus is among the most valuable parts of the entire Bible. One soul, every soul, any soul, is precious to Christ, and enlists His personal solicitude for its eternal salvation. Each one of us may pray with unshaken confidence:

"Not a brief glance, I beg a passing word,
But as Thou dwelt with Thy disciples, Lord,
Familiar, condescending, patient, free,
Come, not to sojourn, but abide with me."

February 14 — Real Friendship. 1 Sam. 20:1-23.

"Congenial passions souls together bind,
And every calling mingles with its kind;
Soldier unites with soldier, swain with swain,

The mariner with him who roves the main."

THE BASIS

1. The innate desire for companionship. Once science was wont to declare that "nature abhors a vacuum." Be this true or not, nearly every normal person loathes prolonged solitude. It is not good for man to be alone long.

2. Sympathy. There is pathos in every life. To feel that nobody cares whether we suffer or not, is torture. To know that somebody does feel even a little sorry for one, quickly stretches friendship's thread from heart to heart.

3. Similar tastes. Like interests and common loves in any field of research, endeavor or achievement will twice together cords of friendship.

4. Associations. Even branches of trees that cross each other often become united and grow together when the pressure is persistent and strong.

5. Love. This is the final and most potent element in real friendship.

A SNAP SHOT

The scene is an open field. Two young men are out there. With sorrowful countenances they converse together very earnestly. The eyes of one are large and magnanimous; those of the other keen and alert. Heavy troubles press upon them. Both are in tears. They have kissed good-by, and although their hearts seem ready to break, they must part. The one in princely robes knows not but ere long his father, King Saul, will take the life of his own much-beloved David, while the son of Jesse takes with him in his flight the true loyalty of Jonathan as his chief earthly support. More thrilling and beautiful than the friendship between Damon and Pythias, Schiller and Goethe, Arthur Hallam and Tennyson, is this friendship between the Prince and the princely of our lesson.

TESTS

1. As did Jonathan, so will every real friend help the other when life is in danger. Spirit-

ually we are all of us in peril every moment from foes within and enemies without.

2. The greatest benefit we can afford a friend is to lead him into closer intimacy with the supreme Friend.

3. This Friend declares: "I have called you friends." How natural and becoming that Christ's friends should be friends of one another!

4. He has given us the one unerring proof of friendship with Himself: "Ye are my friends if ye do whatsoever I command you."

5. To ascertain how to maintain a friendship, study the method and spirit of Him who sticketh closer than a brother.

"Think not that any friend is truly thine,
Save as life's closest link with love divine."

TRIAL BALANCE

1. Friendship is like a crystal which, when formed slowly, reaches its most beautiful and perfect form.

2. Here is a woman's illustration: Forming friendships is like sewing a button on a coat. At first the thread must not be drawn tightly. There should be left loose threads for the button to wobble on at first. Then when enough are drawn through, the thread must not be severed at once, leaving loose ends to be soon worn off. These must be drawn together and protected. So the skilled tailor will wind his remaining thread around and around, making a firm pillar not easily broken in any strain of toil. A friendship thus formed will wear through many a severe strain.

3. To be a friend to others is a nobler desire than to have many friends. "Christ craved friendship, but He longed always to be a Friend." Mutual unselfishness is the security of real and permanent friendship.

QUERIES

Do we assume such an attitude toward associates as to make it difficult for them to be our friends?

Are we too exacting of those whose friendship we crave?

Are we of that class of persons who demand much, but give little in return?

Do we cherish that narrow spirit which

Doctor Fed Himself

Found the Food that Saved his Life

A good old family physician, with a lifetime experience in saving people, finally found himself sick unto death.

Medicines failed, and — but let him tell his own story: "For the first time in my life of 61 years I am impelled to publicly testify to the value of a largely advertised article, and I certainly would not pen these lines except that what seems to me a direct act of Providence saved my life, and I am impressed that it is a bounden duty to make it known.

"For three years I kept failing with stomach and liver disorders until I was reduced 70 pounds from my normal weight. When I got too low to treat myself, three of my associate physicians advised me to 'put my house in order,' for I should be quickly going the way of all mankind. Just about that time I was put on a diet of Grape-Nuts predigested food. Curiously enough it quickly began to build me up, appetite returned, and in fifteen days I gained six pounds. That started my return to health, and really saved my life.

"A physician is naturally prejudiced against writing such a letter, but in this case I am willing to declare it from the housetops that the multiplied thousands who are now suffering as I did can find relief and health as easily and promptly by Grape-Nuts, if they only knew what to do. Sincerely and fraternally yours." Name of this prominent physician furnished by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

claims a friend exclusively for one's own?

Are not the Christ-spirit and the Christ-life the only substantial and unfailing basis of real friendship?

"Hail, friendship! Since the world began,
Heaven's kindest, noblest boon to man!"

February 21 — Using the Sabbath.
Mark 1: 21-34.

"One day — with its searching light;
One day — for the clearer sight;
One day — for God and the right."

MATINS

What an orchestra in the trees! What cares the warbler if the boughs are bare, since it is Sabbath morning everywhere? What an anthem under the eaves! Like solemn Quakers moved upon by the Spirit, the quaint little sparrows are alive to the Sabbath morn and its cheering light. With them my soul, too, lifts up its song of praise for the day which is best of all the seven. Blessed Sabbath day!

CHIMES

From the high church tower notes of melody swell on the breeze. In grandeur sounds forth the majestic doxology. Following it roll out the stately "Uxbridge," and the soul-stirring "Ortonville," and the immortal "Nearer, my God, to Thee." What a flood of joyous praise! What an antiphonal of harmonies, heart answering to heart, assembly to assembly!

"Oh, the Sabbath morning, beautiful and bright,
Gladly we hail its golden light;
Glad to have a day of sweet and quiet rest,
'Tis the day that God hath blest.
Day calm and holy, day nearest heaven,
Day which a Father's love hath given."

SERVICE

The sanctuary is filling with devout worshippers as the organ prelude invites ascriptions of honor to Him who is worthy of highest homage. Full is the family pew. Father, mother and children four all bow the head in reverent prayer; all raise their voices in the hymn of adoration, even to the least, who intently picks out the words with her delicate little fingers as best she may. All listen to the divine Word, while tears of joyous gratitude unbidden flow. Picture, if you can, a scene on earth more like heaven than this family union and reunion in the sanctuary of God.

INTERROGATIONS

1. What were Christ's habits in regard to church going?
2. What was His method of conducting a service?
3. Since He is our example, are we called upon to teach on the Sabbath day? How many Sunday-schools are short of teachers?
4. What practical exercise did He introduce into His services?
5. How may we cast out unclean spirits from ourselves, if not from others?
6. What Mercy and Help work did Christ perform on this same Sunday?
7. To what extent are we justified in using Sunday for health giving?

CREST RECREATIONS

1. Even a fine steel razor, they say, will last longer and do better work, if allowed occasional prolonged rest. Still more essential is one day in seven for soul rest.
2. Steam locomotives must not be kept on a constant strain. Our mortal, living engines need regular intervals for opening their safety-valves.
3. When we climb mountains we leave burdens below. Sabbaths are the mountain-peaks of our earthly career. To them we owe the freer hearts and larger visions that fit us for eternity.

VESPER TRUTH

When imbued with the real Sabbath spirit

we shall use the day, not simply keep it holy after some fossilized form. We observe how Christ used it to cast out an unclean spirit and to minister to the sick. We may toil, but not for personal gain; it must be for others. The Sabbaths of life, wisely used, cannot fail to enrich the soul and make it a blessing to the world.

"Told that you may see
By the powers of goodness blest;
Then your Sunday life will be
Emblem of eternal rest."

February 28 — "Princely Men in the Heavenly Kingdom." Résumé of Mission Study Text-book. Acts. 13: 1-4.

During our Civil War some one declared; "Not Richmond, but ideas," should be regarded as the capital of the Confederacy. Ideas are mightier than city walls, and leap over all national boundaries. It was the missionary idea that made Antioch much more famous through all centuries than its commercial or political rank.

In a lecture on Abraham Lincoln Prof. Curtis affirmed that men had two ears, and often a different anthem was sung in each. The politician apparently has but one ear, and that is ever open to the sound that moves him toward personal promotion. Not so with the "Princely Men in the Heavenly Kingdom." In one ear they receive the wailing call of perishing millions; in the other they hear the Master's royal command: "Go, give My gospel to every one who needs it." Such men, and those who support them from the home-churches, are God's chosen agents for making known His love and for saving the race.

HESIOD'S STAFF

The denomination that sends forth many of its best men and women into missionary fields and backs them with money and sympathy, is better off than the one who selfishly keeps them all at home to build itself into power. We are wisely told to

"Measure our writings by Hesiod's staff,
Which teaches that all has less value than
half."

If we keep all, it may rust or mildew or decay and thus become worthless. Giving part away makes it serviceable to others and enhances the value of the portion that is left.

ANTIOCHIAN PRINCES

"Separate me Barnabas and Saul." To the shortsighted it looks like a suicidal policy to send forth into darkness, ignorance and gross superstition their brightest lights, their ablest ministers. But this, from the first, has been the call of God and the need of the heathen world. Rudyard Kipling strikes the true note in his appeal, "Bring forth the best ye breed," to bear the white man's burden of responsibility to all mankind.

ANGLO CHINESE PRINCES

1. Robert Morrison heads the magnificent column of brave men portrayed for us in the missionary study text-book. Born in Northumberland, in 1783, of godly parents, he was converted at fifteen from reckless indifference to intense devotion. Hearing a divine call to mission work, he learned the Chinese language in London, and then sailed to Canton via New York in ninety-three days. To the sneering ship-owner who said: "And so, Mr. Morrison, you really expect to make an impression on the idolatry of the great Chinese empire?" He replied: "No, sir, I expect God will." Untiring in labors abundant, he prepared a Chinese dictionary, translated the Bible, wrote an encyclopedia, edited periodicals, and in many valuable ways helped God to make a tremendous impression upon that populous people.

2. John Kenneth MacKenzie, a Scotchman of our own age, converted under Mr. Moody. He became a medical missionary, skillfully employing his art in winning Chinese people to Christ. He gained high favors in the empire, but at the early age of thirty-eight he fell a victim to fever, and on Easter morning went to his reward, leaving among his mourners the famous statesman, Li Hung Chang, and his wife.

3. In this resume we find James Gilmour, apostle to the Mongols; John Livingstone Nevius, great as a Christian organizer; George Leslie Mackay, of Canada, Formosa's preacher and teacher. Famous, indeed, also is the little log church which sent him and thirty-seven other men into the Presbyterian ministry.

CHINA'S RELIGIOUS RENAISSANCE

The toils, hardships, sufferings, and martyrdoms of these princely followers of our princely Master have successfully begun the regeneration of this ancient people. Through them God is calling to life — to spiritual life — an industrious, good-natured, peaceable people, who may yet contribute benefits unnumbered and invaluable to the world. By all the anguish of nature's living under a hopeless religion, and all the sacrifices of those who have consecrated their lives to mission work on that vast field, we are summoned to assist in completing the work so grandly begun. Christ still works through chosen agents.

"Thou therefore workest now as thou didst then,
Feeding the faint divine in humble men."

Fall River, Mass.

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SENATOR SMOOT'S ANSWER CONSIDERED

REV. C. F. ELTZHOLTZ, D. D.

IN an editorial in ZION'S HERALD you state that Apostle Reed Smoot has said that the only accepted standard works of the Mormon Church are the Bible, the Book of Mormon, "The Pearl of Great Price," and the "Doctrine and Covenants." This statement is correct. But he seems to have forgotten that in "The Pearl of Great Price" (Liverpool edition of 1882, pp. 88, 89) and in "Doctrine and Covenants" (Liverpool edition of 1879, p. 473) the following doctrines are taught concerning polygamy:

"As pertaining to the law of the priesthood: If any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else. And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him, therefore is he justified. But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed."

This is the authorized and unchangeable law of the Mormon priesthood, of which Mr. Reed Smoot is one of the chief priests or apostles; and he is, I believe, under solemn obligation to obey the laws of the priesthood. And now, permit me to ask: Should a person that is one of the chief leaders of a society that holds, practices and promulgates as savage and brutish a doctrine as the one quoted above, which is an open violation of the laws of our country, be permitted to retain his seat among the honored law-makers of this enlightened and Christian nation? I earnestly hope that the members of our national senate will answer with an emphatic, "No!"

Chicago, Ill.

THE GENERAL CONFERENCE A Proposal

REV. A. M. DRAPER.

IN anticipation of the approaching General Conference, many proposals are being made. Here is another: That the General Conference be made the subject of special and particular prayer by all those among us who truly love the kingdom of our Lord and Saviour Jesus Christ, and who truly love the Methodist Episcopal Church. Think upon this, and act in accord.

What, and how, and why? Here is answer:

1. Composition. Many delegates are already chosen; many are yet to be chosen. Pray that our choices shall be under His guidance. Pray that only those persons shall be chosen in whom is the spirit of wisdom and of grace for attention to these our matters.

Disposition. Pray that when the Confer-

ence is assembled it shall be manifest that here is a body of people collectively and individually disposed to serious, unselfish and prayerful consideration of the interests and welfare of the church, and amenable to the counsel of the Holy Spirit.

Action. Pray that in the discussion of questions at issue, in the determination of policies and methods, in the choice of individuals for the offices of the church, there shall be penetration and sound judgment and wisdom.

2. Not with pomp and ostentatious show; not upon "the corners of the streets" in some great denominational function, with blare of trumpets; but in the daily praying to "the Father which seeth in secret," by the thousands of souls, and until the spirit of prayer pervades all the church.

3. That we may be without the sin and shame of squabbles for offices and honors, with manifest and grim determination to have such and each his own way. That we may have occasion to rejoice in that, not once nor twice, the seeming wisdom and godly purpose of men give way before the mind of the Spirit made manifest. Because pressing questions are upon us, and in some at least the church has not come to unanimity or even to preponderating opinion. Because the Spirit of God, present with men whose hearts are accessible to Him, can compose differences, propose solutions of difficulties, and present courses beyond our present. Because with the worldwide bounds of our work and the diverse circumstances, sufficient breadth of view and foresight may not be with any single individual or group of workers. Because God can use the combined abilities of the hundreds of the representatives beyond all the thought and wisdom of any one or any combination of individuals.

How both clear and unclear seems our course! How we fear and even distrust each the other of differing opinion! How ready both to yield and be content if assured that God's will were done! Let us pray about it.

Groveton, N. H.

Hepburn Interstate Liquor Bill

TO OUR NATION-WIDE CONSTITUENCY:

The first hearing on the Hepburn Interstate Liquor Bill (H. R. 4072) was had Wednesday, the 20th, before the House Committee on the Judiciary. The scope and intent of the measure were clearly presented by our friends, and the representatives of other affiliated churches and temperance societies are yet to be heard.

However, we do not need much time before the committee. It has heretofore passed upon the bill, and the House enacted it last January in the 57th Congress. What we want is quick action, so it come before the House and be pushed through during this Congress. The liquor people are pleading for delay. They have a large lobby—it is doubted if ever larger—under the auspices of brewers, distillers and wholesalers, and their main cry is delay, after their wholesale denunciation of temperance laws and advocates. The attorney for the brewers said to the committee Wednesday that this is the most important legislation proposed since the Civil War. I quite agree with him, though from an entirely different viewpoint. They mean important because "the God-given right of personal liberty is being invaded." We mean important because the issue is thus joined as to whether the States are to be permitted the effective exercise of their admitted police powers in dealing with the liquor traffic without outside interference under the protection of

the Federal Interstate Commerce Laws. We believe the people will demand and secure the remedial legislation we seek.

Our definite request of our temperance constituency in all the churches and throughout the country at this time is for individuals to write at once to their own Congressman and invoke his aid with the committee and the House for the speedy and favorable report and the early passage of the bill. The liquor men are getting Congressmen from the centres of the distilling and brewing trade to urge delay. This must be offset at once by counter pleas from our friends as indicated. Do not delay. Do this at once from everywhere and stand ready to aid as information shall be given out from this office in regard to the contest. We have arranged that Mrs. M. D. Ellis, Legislative Supt. W. C. T. U., shall have charge of the petition work, so that

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our efforts are not duplicated and no energies are lost or wasted. Petitions should be for the Hepburn bill only in the House and the Dolliver bill in the Senate. Couple no other measure with these, so that the petitions will go to the right committee and be effective. It is deemed unwise to divide our energies on other bills at this time. The liquor men would doubtless be glad to compromise in order to defeat this most important bill. All at it, and at once, will win the fight.

EDWIN DINWIDDIE,

Legislative Superintendent, American Anti-Saloon League.

New England Methodist Historical Society

The annual meeting was held in part on Monday last at Wesleyan Hall at 10.45 A. M., under the auspices of the Boston Methodist Ministers' Meeting. President Hamilton was in the chair, and Rev. Daniel Steele, D. D., led the devotions. Messrs. Kerr and Johns, evangelists now laboring in First Church, Boston, led with inspiring songs. Owing to the sickness of Robert F. Raymond, Esq., of New Bedford, the audience lost his address. Rev. Dr. Geo. Whitaker made the first address, in which he spoke of communion with the best thoughts of the writers of books. We bring up again the scenes recorded in history to live them afresh, to enter into their problems, grapple with their difficulties, catch their zeal and faith, their patience and love, and see working out the great progress which we ourselves inherit. No better inspiration to do nobly our part can be found than we may derive from the heroic sacrifices, labors and successes of the fathers. Dr. Whitaker stated that we had 3,275 volumes by actual count upon our shelves, besides some 400 duplicates, and 19,928 pamphlets are said to be in our library. A large amount of work has been done in collecting historical and biographical data concerning our churches and leading representatives. We have on file such work for 342 churches and 520 men. He also exhibited a number of relics, including a pair of spectacles and tea-canister of Bishop Asbury, shaving-dish and sand-box of Bishop Hedding, spectacles of Rev. Daniel Lee, missionary to Oregon, plate, knife and fork of Rev. Lorenzo Dow, watch worn by Rev. Lewis Bates, grandfather of our Governor, letters from Bishop Burns, first Missionary Bishop of our church, and canes used by Rev. H. C. Dunham, Rev. B. K. Peirce, D. D., and Rev. Enoch Mudge. The chair made from the wood of the elm tree under which Jesse Lee preached his first sermon in Boston was on the platform.

The second speaker was Rev. Geo. A. Jackson, the librarian of the General Theological Library. Mr. Jackson gave a very instructive and interesting account of the rise of the Theological Library from the efforts of twenty-eight of Boston's most literary and eminent citizens in 1807, and which was revived again in 1866 with the co-operation of many enterprising lovers of books, including our own Dr. L. D. Barrows. Of the 468 clergymen taking books at present, 164 are Methodists.

Owing to the funeral of Mr. Joshua Merrill, president of the Wesleyan Association, the annual meeting of the directors and of the Society was adjourned to Jan. 25.

At the adjourned meeting, held Jan. 25, reports from the officers of the past year were presented, quite a number of new members were elected, and the following officers were chosen for the ensuing year: President, Hon. William Claflin, Newtonville; vice presidents, Rev. Dr. L. B. Bates, East Boston, Rev. William S. Jones, Old Orchard, Me., Rev. Dr. Daniel C. Knowles, Tilton, N. H., Hon. William P. Dillingham, Waterbury, Vt., Robert F. Raymond, Esq., New Bedford, Hon. Phineas C. Lounsbury, Richfield, Conn.; recording secretary, Rev. Dr. Joseph H. Mansfield, Brookline; corresponding secretary, Rev. William H. Meredith, Lynn; treasurer and librarian, Rev. Dr. Geo. Whitaker, East Cambridge; historiographer, Rev. Geo. H. Spencer, East Boston. Board of directors: *Ex officio* — all the foregoing officers, Hon. E. H. Dunn, Bishop Mallan, Bishop Hamilton, Rev. Dr. William F. Warren, Rev. William D. Bridge, Mr. David Floyd, Rev. Seth C. Cary, Mr. James A. Woolson, Rev. Dr. D. H. Eia; by election — Rev.

Franklin Hamilton, Rev. Dr. Geo. S. Chadbourne, Rev. William J. Hambleton, Rev. John B. Gould, Rev. Dr. Nicholas T. Whitaker, Mr. Albert B. F. Kinney, Rev. Geo. F. Durgin, Rev. Dr. Willard T. Perrin, Rev. Dr. John D. Piegles, Rev. Dr. Wesley O. Holway, Rev. Raymond F. Holway, Rev. Austin H. Herrick, Rev. Dillon Bronson, Rev. Dr. Geo. Skene, and Rev. Dr. Charles F. Rice.

It was decided to hold the next meeting on the third Monday of March.

An Interesting Glimpse

REV. W. W. PRUDHAM, missionary at Toyama, Japan, writes under date of Dec. 12, 1903:

"I trust you will not consider it out of place for me to write you a few lines in appreciation of the paper which you conduct. It was my misfortune — at least, I have come to so regard it — that I never made your acquaintance during my year in Boston, but through ZION'S HERALD I have come to persuade myself that I know you. I have frequently wanted to let you know that the HERALD is an inspiration to us in our home, but till now reticence has prevailed.

"Since over three years ago, when we came to Japan as representatives of the Canadian Methodist Church, your paper has been coming to our home. Our name is not on your roll. Friends send it second-hand; nevertheless, it is just as good. From the picture or poetry on the cover to the last page there is nothing dry. Denied as we are here the world's news at first-hand, your notes sum up for us just what we need. My wife cherishes the department, 'Thoughts for the Thoughtful.' I am always specially delighted when anything appears from my beloved professors in the School of Theology — Drs. W. F. Warren, Bowne, and Sheldon. The editorial columns are always luminous and illuminating. Recently, in looking over the papers coming to our home — some fifteen or more — with a friend, I said, pointing to ZION'S HERALD: 'That's the best of the lot, taking it all in all.'

"We follow with deep interest events centering in Boston. Naturally so, since the happiest year of college life was spent on Mt. Vernon St. Tremont St. Church not only furnished me with a congenial church home during that time, but later gave me a true and devoted helpmate in the duties and responsibilities of life. Here together we are happily engaged in the vineyard of the Lord. Our field is the Province of Etchu, comprising a population of over 700,000. We are the only missionaries among them. For twenty years the people have been stubbornly opposed to Christianity, and not more than 25 names are enrolled as members yet. A native pastor and an evangelist are doing loyal service, and since our coming here a year ago persecution, resistance, and even outward indifference have not been

manifested. Everywhere the thirty odd cities are open to us and welcome extended. It is no uncommon thing to count our congregations by the hundreds. It is a time of seed-sowing. When people are open to hear the Word they should have it, but the laborers are few. We had a Wesley bi-centennial last June, attended by the governor of the province and several other leading officials, in all numbering over eighty. We are soon to build a church, our Board voting us the money."

Francis Asbury's Candidacy

From Michigan Christian Advocate.

Candidates for the episcopal office in our church would do well to emulate the spirit of Francis Asbury, the primitive Bishop of American Methodism and the prime founder of the Methodist Episcopal Church. When it became evident to him that he was likely to be chosen to the office, and that Wesley had ordained Dr. Coke and sent him over for the purpose of his consecration, he calmly remarked, "It may be of God." Later on, as the prospect of his promotion became almost certain, he said, "My soul is deeply engaged with God to know His will in this new business." He observed a day of fasting and prayer, and adds: "I am not tickled with the honor to be gained. I see danger in the way. My soul waits upon God. Oh, that He would lead in the way we should go!"

Later on he was unanimously elected, and after his consecration he observed: "I am sometimes afraid of being led to think something more of myself in my new station than formerly." And to the end of life he guarded against the "danger" of thinking more of himself than he did when only a circuit-riding elder. It were well if his successors would also guard against this danger. The episcopacy is an elevated station and well calculated to engender in vain minds an ostentatious feeling which, when apparent, is hurtful to the church and hateful to God. A dignified attitude is becoming to a bishop, but an arrogant manner is an unpardonable offence.

PALESTINE PARTY

Rev. Ray Allen, of Rochester, N. Y., associate editor of the *Northern Christian Advocate*, and a great traveler, is making his eighth Oriental tour this spring, and will take a limited party with him. The tour is very extensive, for besides visiting the Holy Land and being in Jerusalem for the Sunday-school convention, it also covers the great things of Europe. Mr. Allen's thorough familiarity with all such matters enables him not only to render the best possible service to his friends, but to keep the expense down to a remarkable degree. Any of our readers who would like to embrace such an opportunity are invited to join him.



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Debt-Paying Jubilee at Windsor, Vermont

Freed from a burdensome indebtedness, the Rachel S. Harlow Methodist Episcopal Church and society celebrated the event, Wednesday afternoon and evening, Jan. 20, with jubilee exercises of praise and thanksgiving. These were held in the church, which was well filled in the afternoon and crowded to overflowing in the evening, and were presided over by the pastor, Rev. W. E. Douglass. Excellent music was provided by the church choir—Mrs. F. S. Hale, Mrs. Harry Morrill, Mrs. J. C. Enright, Bertha Martin, Esther Kellogg, Arthur Bartlett, Edson Austin, Wesley Winn, and Harry Kellogg—assisted by Mrs. E. D. Lombard in the afternoon, and by Miss Roma Carpenter in the evening, Mr. Elmer Bartlett presiding at the organ. The organ prelude and opening by the choir in the afternoon was followed by a Scripture lesson and prayer by Presiding Elder Newton; a solo by Mrs. Lombard; a historical paper by Mrs. A. G. Taylor; remarks by Rev. F. H. Roberts, of Brownsville; the reading of letters from Rev. Dr. H. W. Worthen, of St. Johnsbury, the presiding elder when the church in Windsor was organized; and from Rev. Dr. A. L. Cooper, of Randolph, now eighty years of age, presiding elder twenty years ago, and others; and interesting reminiscences by Dr. E. H. Perkins, who led the singing during the great revival in the time of Rev. A. M. Folger. After the benediction, pronounced by Mr. Roberts, came the

social hour and banquet, which was participated in by fully two hundred persons.

The evening service opened, as in the afternoon, with an organ prelude and anthem by the choir. These were followed by a Scripture lesson by Rev. Fred Daniels, of Hartland, and prayer by Rev. Thomas Cain, of the Baptist



REV. W. E. DOUGLASS

Church; a solo by Miss Carpenter, and an earnest and impressive address especially appropriate to the occasion by Presiding Elder Newton; an anthem by the choir, and eloquent and forceful remarks by Hon. J. C. Enright. After this was presented a financial statement by the treasurer, Frank S. Hale, Esq., and the cremation of the mortgages, which had evidenced the shackles of the thralldom of debt. The Ver-

lated that the church starts upon what is believed to be a new era of usefulness and prosperity."

From the interesting historical sketch presented by Mrs. Taylor the following facts are gleaned: The first Methodist preaching and work in Windsor was begun by Rev. W. A. Bryant, when stationed at Hartland in 1866. The first stationed preacher was A. L. Pratt, 1868-'69; '70, D. H. Megahy; '71-'73, D. E. Miller; '74, L. E. Rockwell and T. P. Frost; '75-'76, A. M. Folger; '77, M. B. Cummings; '78-'80, E. W. Culver; '81, P. M. Frost; '90, R. J. Houghton; '91-'93, A. W. Ford; '94-'95, O. D. Clapp; '96-'98, C. O. Judkins; '99, C. F. Partridge; 1900-'04, W. E. Douglass.

"In September, 1893, we find on the records a clause copied from the will of Mrs. Rachel S. Harlow, viz: 'I give and bequeath to the Methodist Episcopal Church of Windsor, Vt., the sum of ten thousand dollars (\$10,000) for the purpose of providing itself with a suitable lot and church building in said village of Windsor for the use and benefit as a house of religious worship of said Methodist Episcopal Church of Windsor, Vermont.' And during the pastorate of Rev. O. D. Clapp (1894-'95) this beautiful house was erected and dedicated. In 1900 Rev. W. E. Douglass was assigned this charge; it was with difficulty that a tenement was found for him, and seeing the needs of the society, the pastor and people resolved to arise and build a parsonage. We quote the following from the presiding elder's report of 1901: 'Pastor Douglass began the canvass for funds, and succeeded beyond the most sanguine expectations, he being one of the active members of the building committee. As a result there was, last week, completed at Windsor an attractive eight-room house with fine outlook, cypress finish and hardwood floors on the ground story—study, bath room and ample chambers and closets on the second floor—the whole heated with a large furnace. Only a small debt left unpaid.'

"As time wore on, mortgages on both church

QUIT COFFEE

Said the Great German Specialist

It disappoints some people to be told that coffee causes the disease. But it is best to look squarely at facts and set the face toward health, for that's more fun than anything else, anyhow. A Cincinnati man consulted a Berlin physician on nervous diseases, and says:

"Four years ago I was an habitual coffee drinker, having used it for twenty five years, and being naturally of a nervous temperament I became almost a nervous wreck, greatly suffering from insomnia, almost constantly constipated, and weighing only 128 pounds.

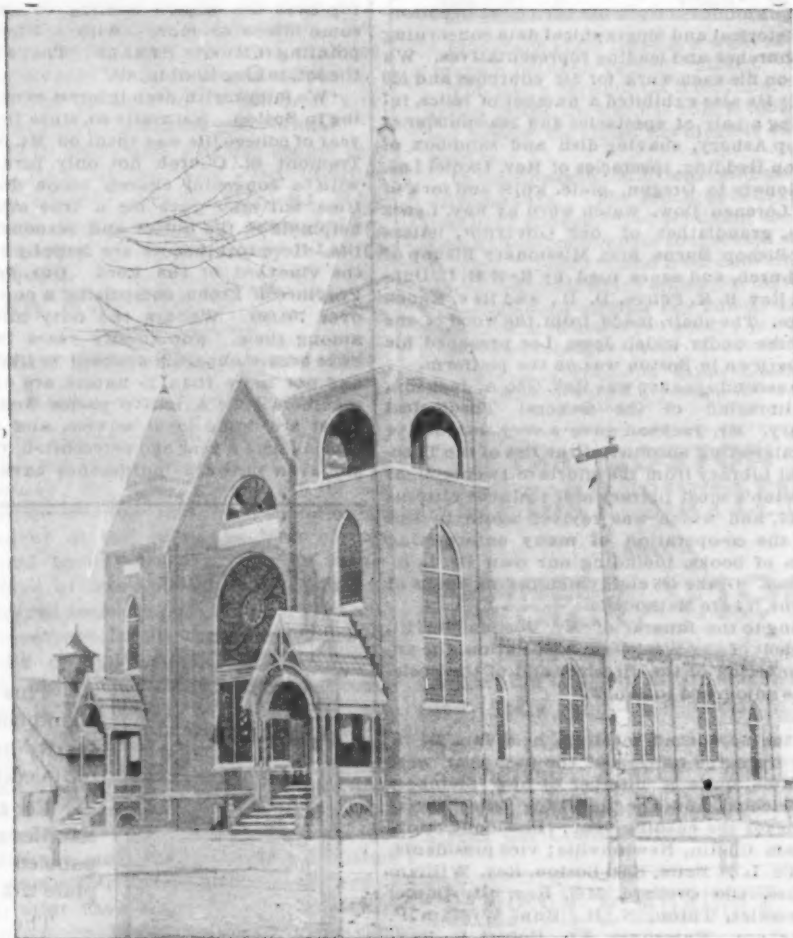
"I consulted physicians and took medicine all the time, but had no relief. About three years and a half ago I went abroad, and while in Berlin heard frequently of a great physician, Prof. Mendel, an authority on nervous trouble, so I resolved to consult him.

"Prof. Mendel surprised me very much by asking at once if I was a coffee drinker, and on my telling him that I used it two or three times a day he said, 'It is poison.' After carefully examining me he told me there was nothing the matter with me whatever but what could be entirely cured in 30 days by letting coffee and other stimulants alone and dieting.

"I had a hard time following his advice. I did not know what to do until I came home and told my wife, who got some Postum. We tried it, but at first did not like it; then we went over the directions on the package together and found we had not boiled it long enough. That was the beginning of the end of my trouble, for the Postum was delicious after that, and I drank it regularly and it helped from the start. In a very short time I began to feel much better, and in the last three years I haven't been absent from business one hour on account of ill health, for my health is fine now. I have a good appetite, sleep well, and weigh 175 pounds." Name given by Postum Co., Battle Creek, Mich.

Any nervous person who drinks coffee will feel better from ten days' use of Postum in place of coffee. Trial easily proves this. There's a reason.

Look in each package for a copy of the famous little book, "The Road to Wellville."



RACHEL S. HARLOW METHODIST EPISCOPAL CHURCH, WINDSOR, VT.

mont Journal of Windsor, in its issue of Jan. 23, in closing its report of the event, says: "The impressive exercises of the day and evening closed with singing and the benediction. Much credit is due Rev. W. E. Douglass and the committee, published in the Journal last week, having the several parts of the program in charge, for the complete success of the jubilee in all its details, and all are to be congratu-

and parsonage, with accumulating interest, began to cripple the courage of the people. Rev. W. M. Newton, presiding elder, first presented the cause of at once lifting the debt, and he aided very largely in soliciting funds outside of our locality, which is held in thankful remembrance. This undertaking seemed like a forlorn hope to most of us, but a strong pull, a long pull and a pull all together has brought us to

the vantage ground. "This consummation reflects great credit upon the fidelity and wisdom of the pastor, who is now serving his fourth year with us and is deservedly popular and beloved by all; but for his constant cheer and steady work we would not have reached the surface. Much credit is also due the committees, board of trustees, Ladies' Aid Society, and great indebtedness and thankfulness is felt to all the many friends, far and near, who have lent a helping and open hand.

"Feeling there was one thing lacking to make the property complete in equipment, in 1902 Hon. J. C. Enright erected a neat and convenient barn adjacent to the parsonage, and presented the same to the society—a gift providential in offering, most acceptable and greatly appreciated by the receivers."

THE CONFERENCES

MAINE CONFERENCE

Augusta District

Livermore and Hartford.—Rev. M. K. Mabry is holding the fort, at 79 years of age, in the cold weather, as one much younger. He reports 6 taken in full from probation and 4 by certificate. At Christmas he was presented with a nice fur coat, which he greatly appreciates. This is not the first fur coat that this people would have given to their pastor, for we personally know of two other preachers whose backs have been warmed in the same way. Just like the people on this charge. The old cook-stove has given place to a much better one, and the good wife thanks the people for it. This pastor and his wife are much enjoyed here, and the year is closing pleasantly.

North Augusta.—Rev. E. S. Cudworth and wife are very much improved in health, and are having a pleasant year. Mrs. Cudworth has charge of the Junior League, which the children greatly enjoy. It was our privilege to spend an evening here lately, preaching and baptizing a mother and daughter for the pastor. Recently 3 have been received by letter, and 2 taken on probation. On the parsonage stable and church, in shingling, clapping, and painting, \$100 have been expended. Christmas was very gracious to the parsonage folks, to the tune of \$25 monthly in money. The pastor reports good congregations day and evening.

East Livermore and Fayette.—Rev. C. O. Perry and wife are greatly loved on this charge—and they ought to be, for no more faithful pastor and wife are to be found. His work is laborious, but his love for it knows no bounds. Kent's Hill is situated seven miles away, and he goes to the school there on Monday morning and returns Friday night, but he has up to date (Jan. 16) found time to make 250 pastoral visits and take care of his Sunday work. During the year \$125 has been expended on the parsonage and stable (and paid for), and all bills are paid to date. It was the unanimous desire of the officials and church, as far as known, that Mr. Perry may return for another year.

Mt. Vernon and Vienna.—Rev. Cyrus Purinton, who is closing his fifth year, has received a unanimous invitation for another year. All interests of the church are well served, although he has labored for the past three months under a great mental strain, for the life of his wife quite a part of the time has hung by a thread seemingly. She has been very sick, and at times it was a grave question whether she would survive or not. Under the care of two eminent physicians and a trained nurse, by the good pleasure of the Great Physician, she has been brought back, and is now on the mending hand, sitting up the most of the day, with the prospect of full health and strength again. The Lord grant that it may be so! For nearly three months Mr. Purinton has given care day and night to the needs of his wife, but has also managed the pulpit work and looked after the interests of his charge—faithful to home and the church. The people have been exceedingly

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It costs nothing to try this remedy once, and if you desire to continue its use, it will cost you only twelve cents a week. It does not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it; that is all I ask. It cures everybody, young or old.

If you feel bearing down pains as from approaching danger, pain in the back and bowels, creeping so-called female complaint, then write to Mrs. M. Summers, Notre Dame, Ind., for her free treatment and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope.

Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves worry and expense and the unpleasantness of having to reveal your condition to others. Vigor, health and happiness result from its use.

Wherever you live I can refer you to well-known ladies in your neighborhood, who know and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes healthy and strong women. Write to-day, as this offer may not be made again.

MRS. M. SUMMERS, BOX 193, NOTRE DAME, IND., U. S. A.

thoughtful and kind, and contributed to his needs, in money and produce, nearly \$75. Mr. Purinton expresses his great gratitude to the church and the various secret orders for their contributions, and to the Baptist Church which gave him \$20 in cash. Thank God for kind friends in time of need! During the year \$140 has been expended on the inside of the church at Vienna in paint and a new carpet. The pastor has made one hundred calls this quarter, with all his other work and care.

Wayne and North Leeds.—The second year of Rev. F. H. Billington's pastorate is better than the first, and at the fourth quarterly conference he was unanimously invited to remain for another year. During the quarter 2 have been baptized and 3 received in full. Miss Santee, a deaconess from Portland, assisted the pastor in a union effort with the Baptist pastor, and about twenty-five professed conversion. Out of this number 16 or more will be added to the Methodist Episcopal Church. There is a very pleasant and harmonious feeling in the church, and all are agreed that Mr. Billington ought to remain for another year. The Epworth League is prospering, and the Junior League is in a very flourishing condition, as is also the Sunday-school. The pastor has made 150 calls.

Notice.—We wish to call the attention of the preachers, Sunday-school superintendents, class-leaders, district stewards, local preachers, and exhorters, to the fact that they are members of the District Conference; also the presidents of the Epworth Leagues; and that the District Conference convenes at Livermore Falls, Feb. 29, and continues over March. All who expect to attend are requested to notify the pastor, Rev. S. E. Leech, very soon, that he may have time to provide entertainment. A very attractive program is being prepared, in which all will be interested. Local preachers, and all who are expecting to apply for a local preacher's license, will please see to it in season that they are prepared for examination for license renewal. Will pastors please take a little pains to give applicants the needed information, and point them to the proper paragraph in the Discipline? Will all who are expecting a renewal of license have the studies for examination all in mind?

Personal.—C. W. Brown and wife, of East Livermore Mills, celebrated their golden wedding, Jan. 22, at their home.

Rev. J. P. Cole and wife are spending the winter in quite good health and a great deal of real comfort, in their home at the Mills. Long may they live!

C. A. S.

VERMONT CONFERENCE

St. Albans District

Cambridge.—Rev. E. L. M. Barnes has been shut in for a few weeks by sickness, but is again able to resume his work. At North Cambridge the outlook is encouraging; some are inquiring the way of life. A new church, known as the Francis S. Wilson Church, was dedicated on this part of the charge, Jan. 20. Rev. O. R. Hunt, pastor of the Baptist church at Fairfax, preached the dedicatory sermon, and several neighboring pastors assisted in the service. The ritual service was in charge of Presiding Elder Nutter, who also preached in the evening. Miss Martin, our Conference deaconess, began work there the last of this month.

Georgia.—Elizabeth Grace, who came to gladden the hearts of Rev. F. M. Barnes and wife a little more than a year ago, went to the blessed Saviour with the opening of the new year. The parsonage is left very quiet and still, but God's grace and love abound. The burial was at Swanton, Jan. 8. Jan. 17 two young men united in full membership with the church.

St. Albans.—Jan. 20 the W. H. M. S. held a very successful tea meeting at the home of the president, Mrs. C. W. Janes.

West Berkshire.—Work is being done on this charge which every pastor in northern Vermont will do well to consider. It is well known that this section of our State is rapidly filling up with Roman Catholics, who come across the line from Canada. Rev. A. W. Ford, believing that all on his charge who are not now in submission to Christ and who will come within his reach, ought to be won for his Master if possible, finds that some of these people are willing to come and listen to the "old, old story," as told by him. They are seeking the light, and he is ready to show them where they may find it. He has recently received 6 persons into full membership with the church, and 8 others on probation, 6 of whom were born and bred Roman Catholics. Some think that Dr. Burchard once made a great political blunder, but Pastor Ford is certainly right in fighting with all his might "Rum, Romanism, and Rebellion"—against God's law. We ought all to be "up and at" the same foes.

Personal.—Word has been received of the death of Mrs. Bruce, wife of Rev. R. L. Bruce, at Redlands, Cal., Jan. 12. It is well known by her many friends that Mrs. Bruce has been making a brave fight against disease for many years, but neither climate nor physician's skill could overcome its power. She was a woman of beautiful character, a faithful Christian, a true helpmate, and ready for either life or death. Mr. Bruce and his two sons, Aubert E. and Robert E., will have the heartfelt sympathy of a great host of friends in the East, who will mourn with them.

Montpelier Seminary.—This school is not located within my territory, but as it belongs to

Ask your doctor about Ayer's Cherry Pectoral for colds, coughs, croup, asthma, bronchitis, consumption.

J. C. Ayer Co., Lowell, Mass.

the Conference rather than to any section of it, I take the liberty to say a word for it. To my mind, Vermont Methodism needs this school. I cannot but think, also, that God has a work for it yet to do. If these things are so, it should have the heartiest co-operation of every Methodist, at least in the Conference, and all its friends outside. Located on what many are coming to recognize as mission ground, it needs the help of friends outside the State. Yet it received nothing from the twenty millions given as a thank-offering. We are praying that God may put it upon the heart of some friend of the school, or some friend of Christian education, to liberally endow this institution. There must be some one somewhere waiting to invest the money God has given them, who, knowing its needs, will see that this is the opportunity they seek. We must have help from without our own territory. With a sufficient endowment the usefulness of the school would be multiplied many times. There is needed at least \$150,000. Come and help us, ye who can!

RUBLIW.

Montpelier District

Montpelier. — The damage to the interior of the church occasioned by the rain while the roof was being slated was greatly overestimated by the local press. It is hoped that the paint can be matched, and if it does not prove necessary to entirely redecorate, the expense will not be very great.

Battleboro. — Jan. 10, Mrs. A. H. Webb, president of the W. H. M. S., occupied the time of the morning service with a most acceptable presentation of the work of the society. She remained over for a meeting of the Young People's Home Missionary Circle, Monday night, and was given a reception by the society. Special meetings for three weeks nearly every night in the week have been held. Some evenings more than one meeting was held. Neighboring pastors have assisted.

Lay Delegates. — Most of the charges have elected lay delegates. The returns indicate no interest on the part of the church in the new way of doing things. Possibly one charge has polled a slightly larger vote than the total votes of the quarterly conference, but most of the delegates were elected by from six to eight votes, while one was elected by three votes. The advocates of Vermont Local Option would say the new order has not had a fair chance. And it has not. In the next generation we may hear of our largest churches polling a vote of fifteen or more.

Hartland. — A recent visit to this charge reveals what can be done by consecrated stick-to-it-iveness. The pastor has already made a very commendable beginning on the long-delayed repairs. The people are appreciative of his labors and greatly desirous for his return.

Heroism. — Who says the former days were better than these? A pastor who has toiled with success for three years on a small appointment, preaching three times every Sunday and holding a social meeting on Sunday evening, with four social services during the week days, and withal seeing Christians edified and sinners converted, has found a new field for his surplus energy, and writes his elder that next year he will hold services in a deserted section at 9 o'clock on Sunday morning. Methodism will not die so long as she raises up men like Brother —. But I am forbidden to mention his name. You will need to go up the White River Valley if you want to call on him.

W. M. N.

NEW HAMPSHIRE CONFERENCE

Manchester District

Nashua, Main Street. — This church is active along all lines of Christian work and benevolence. There has been a good degree of religious interest all the year thus far, and the pastor,

AN EASY WAY TO MAKE MONEY

I have made \$560 in 80 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I shall devote all my future time to the business, and expect to clear \$4,000 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-Washer Co., St. Louis, Mo.

Mrs. W. B.

Rev. F. C. Rogers, has received 18 on probation and several others into full membership. The ladies have made appreciable improvements in audience-room and large vestry. Miss Goldie M. Phillips, the new president of the Epworth League, is proving an earnest and efficient leader. Eighteen members have been added to the League within a few weeks. The League has refitted and handsomely furnished what has heretofore been known as the official room, which greatly needed renovating. For some time such a place has been needed where the young people could meet the pastor on a week evening for religious conversation and instruction, and for cabinet and committee meetings. Here the pastor will meet the young people Thursday evenings.

EAST MAINE CONFERENCE

Bangor District

Bangor, Grace Church. — All departments of this church seem to be in excellent condition. Recently, 11 were received into the church. The use of the "Individual Soul-Winner's Studies," issued by the Lay Workers' Institute, has proved a great uplift and help. One class-leader said: "I have been connected with this church since 1872, and it has never been in such good condition." The president of the Epworth League made much the same report. The Junior League, organized in two departments, is especially strong.

Oldtown. — Pastor Cook is working hard for success along all lines. The Week of Prayer was observed by meetings every evening, with a sermon by the pastor. Several circumstances — not the least a below-zero mercury — combined to make the attendance small. The services were helpful.

Christmas. — Letters from many points may be summed up together. The pastors were remembered with kindness and liberality everywhere. Sunday-school concerts and Christmas trees were nearly universal. The brethren have not been laggards in the spiritual work of the ministry, and from many points good spiritual gatherings and arousing have followed special work. The fourth quarter begins Jan. 16. May great grace abound unto us all!

BRIGGS.

N. E. SOUTHERN CONFERENCE

Norwich District

Sterling. — Mr. and Mrs. William Shippee have the sympathy of the entire community in the death of their bright and active boy of eleven years, Richard Shippee, Jan. 3, he being sick only just the number of days his age indicates. To the word of His grace who says, "What I do now thou knowest not, but thou shalt know hereafter," we commend these stricken parents. GEO. L. CAMP, Pastor.

NEW ENGLAND CONFERENCE

Boston District

Boston Preachers' Meeting. — The order of the day on Monday was an address by Rev. P. S. Henson, D. D., pastor of Tremont Temple Church, Boston. His subject was, "The Kind of Men We Need." He took Paul for his model, and gave a stirring and helpful address. He said we need men of doctrine. He didn't like to see a weathercock on a church steeple. We need men who practice what they preach. We need men with singleness of purpose. Dr. Henson's talk was illuminated by apt and striking stories, allusions and striking incidents. The speaker was given an enthusiastic and a unanimous vote of thanks. The evangelists sang two songs. Next Monday, Feb. 1, the subject will be, "The Amusement Question in the Methodist Episcopal Church." Speakers, Rev. Geo. H. Cheney and James Mudge, D. D., followed by an open discussion from the floor.

Forest Hills. — The Upham Memorial Church had appointed Jan. 17 as Library day, when a special offering would be received to purchase a Sunday-school library. When the offering was about to be taken, Mr. George W. Harvey, one of Boston's well-known contractors, now building the Deaconess Hospital, who had not heard of the previous arrangement, signified his desire to give the library himself. The announcement was a most pleasant surprise, and gratitude to the generous benefactor filled the hearts of all. Mr. Harvey does not

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In the enlarged Glass Department (2d floor) an Extensive Exhibit of

FINE TABLE GLASSWARE

Everything in this line for table use and decoration, from the ordinary ground glass to the etched and richly cut ware.

Rare and odd China Pitchers from the ordinary up to the costly. Over 600 kinds to choose from.

Every price marked in plain figures, and we are not undersold on equal wares if we know it. Inspection invited.

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limit his gift, so that the Upham Memorial Church will soon have as fine a library as any Methodist Church in Boston. It will be known as the Harvey Library of the Upham Memorial Church. A fine new case for the books has just been placed in the church. Sunday, Jan. 17, was observed as Decision day by this Sunday-school, when more than fifty scholars of the intermediate department, ranging from ten to eighteen years of age, arose for Christ. These boys and girls will be organized into classes at once to be trained in the Christian life. The Sunday-school teachers are making special efforts to this end. Rev. G. H. Powell is the pastor.

Lynn District

REOPENING AT WILMINGTON

The Methodist Episcopal Church in Wilmington was reopened on Sunday, Jan. 24, with interesting services. Large audiences were present at all the services of the day. Presiding Elder Leonard preached in the morning, Rev. Dr. L. B. Bates in the afternoon, and Rev. Dr. M. V. B. Knox in the evening.

The improvements in the church were planned by the board of trustees — Richard L. Folkins, Ivan E. Morse, Daniel F. Perkins, and Walter G. Frazer. The front portico was removed and the original door space was replaced by ornamental windows. A bell-tower was erected, and the main entrance was placed at the left of the edifice under the tower. A bell weighing 1,050 pounds, presents by the Methodist Episcopal Church of Woburn, was recently placed in position. The church has been painted outside, and the interior redecorated and recarpeted; new pews were purchased; a cellar has been excavated, a foundation put in, and a furnace placed in the basement. The

horse barn has also been painted and shingled. The debt incurred in making these improvements, \$1,130, together with an old mortgage of \$100, was all provided for and canceled by the generous gifts of a grateful people, and the evening service closed in triumph. Great credit for this wonderful success is due the pastor, Rev. S. S. Klyne.

Springfield District

Trinity, Springfield.—The year 1903 was a notable one in the history of old Trinity, as will be indicated by the following figures: Number received on probation during the year, 52; received from probation into full connection, 52; by letter, 30; making a total of 134. Of these 35 are counted twice, leaving the increase 99. The following losses have been sustained: by death, 17; by removals and dropped, 37; making a total of 54, and leaving a net increase of 45. The pastor has conducted 31 funerals during the year. Some of the flower of the flock have fallen, and the church has thereby sustained serious loss, but it has not lost heart. The finances are in good condition, and though it seemed necessary at one time to dispense with the services of Miss Barr, the deaconess assistant, the Epworth League, the Mission Band and some friends came to the rescue with sufficient pledges to retain her for at least six months more. Decision Day in the Sunday-school resulted in 37 new decisions, not counted above, nearly if not quite every one in the main room deciding for Christ. At the third quarterly conference the pastor, Rev. E. M. Antrim, was unanimously invited to return for the third year.

Orange.—A very profitable watch-night service was held. The first hour was social, and was concluded by the opening of the thank-offering barrels given out a year ago. It was found that \$98.50 had been raised in this manner toward the church debt. The second hour was devoted to a preaching service, at which the pastor delivered a helpful revival sermon. The Epworth League conducted the devotions during the next hour, and the service was concluded by a period for testimony and consecration. The pastor received 15 young people on probation, Jan. 3, and 3 more, Jan. 10. Rev. and Mrs. James Sutherland are devoting themselves earnestly to the work of saving the young people of this charge, and their success is indicated in part by the figures already given; but our correspondent informs us that there are more to follow. A revival spirit has obtained throughout the year; the young people are thoroughly alive, and are the pastor's most efficient assistants. The official members of the church most earnestly desire the return of their pastor for another year.

Warren.—The watch-night service was one of deep interest and profit. Rev. John Mason, pastor of the church at West Warren, preached the opening sermon, and was followed by Rev. Wm. B. Oleson, pastor of the Congregational Church of Warren. A love feast and social hour, with refreshments, followed. Rev. Messrs. Crawford, Mason and Lupien have planned a six weeks' campaign, with two weeks' services at each of their churches, and these meetings will be studied with deep interest.

Holyoke Highlands.—On Jan. 3, the pastor baptized 6, and had 3 requests for prayers. On Monday evening, Jan. 11, Rev. and Mrs. F. M. Estes gave a reception to the Chinese Sunday-school. It will be remembered that 6 of these young men have accepted Christianity and were recently baptized and received on probation. They are receiving careful training, and will doubtless be received into full connection.

DRAKE'S PALMETTO WINE

Every sufferer gets a trial bottle free. Only one small dose a day of this wonderful tonic, Medicinal Wine, promotes perfect Digestion, Active Liver, Prompt Bowels, Sound Kidneys, Pure Rich Blood, Healthy Tissue, Velvet Skin, Robust Health. Drake's Palmetto Wine is a true, unfailing specific for Catarrh of the Mucous Membranes of the Head, Throat, Respiratory Organs, Stomach, and Pelvic Organs. Drake's Palmetto Wine cures Catarrh wherever located, relieves quickly, has cured the most distressful forms of Stomach Trouble, and most stubborn cases of Flatulency and Constipation; never fails; cures to stay cured. Seventy-five cents at drug stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of ZION'S HERALD who writes for it.

A letter or postal card addressed to Drake Formula Co., Lake and Dearborn Sts., Chicago, Ill., is the only expense to secure a satisfactory trial of this wonderful Medicinal Wine.

at the expiration of the usual probationary term. F. M. E.

W. H. M. S.—Despite the intense cold, there was a goodly gathering at the first quarterly, held at Winthrop St. Church, Jan. 6. The meeting was presided over by the newly-elected president, Mrs. E. M. Taylor. The reports of departments were unusually full and encouraging, Mrs. Chadwick showing five new societies of young people organized during the quarter. The speaker of the morning, Mrs. Janette Hill Knox, recently of Wahpeton, North Dakota, was heard with absorbed attention as she drew from her abundant store thrilling incidents of the work among the Indians of the far Northwest. The quiet hour, in charge of Miss L. K. Hawes, of Cambridge, brought strength and comfort, as all minds were turned upon the joy of "Following Christ, and Abiding in His Love."

The afternoon devotions were conducted by Rev. Dr. Ewing, after which Rev. G. H. Spencer, of East Boston, delivered an impressive address upon "Making a Christian Country Christian." Most convincingly did he show the crying need of consecrated, concerted effort for the salvation of our own land. A cheering and most enjoyable account of the Chattanooga Convention was brought by our delegate, Mrs. W. C. Perkins. In the resolutions presented by Mrs. G. F. Durgin, grateful mention was made of the thoughtful hospitality which had provided a place of such delightful warmth for the meeting. Mrs. M. C. STANWOOD, Rec. Sec.

Worcester and Vicinity

Anti-Saloon League.—The Worcester Anti-Saloon League will meet, Tuesday, Feb. 2, in the W. T. C. U. rooms to begin preparations for the no-license campaign of 1904. Mayor Blodgett, who was recently inaugurated, promises to rigidly enforce the law now in operation. He will receive the cordial support of the League in this undertaking. With a majority of only 15 to overcome, a strong but latent no-license sentiment in the city, and eleven months in which to get ready, the no-license people have victory in sight.

Webster Square.—Dr. Knowles has organized a "Methodist Brotherhood," which is rallying the men of the church. A prayer-meeting is held at 10 o'clock each Sunday morning, and a business and social meeting once a month. Another commendable feature is a sewing-school, recently formed, which meets on Saturdays from 2 to 4.

Oakdale.—At the third quarterly conference, Jan. 3, the reports indicated a good degree of prosperity. A dinner given by the Ladies' Social Circle in October and the annual sale early in December were a success, socially and financially. The Christmas festivities were interesting and enjoyable. A sum of money fell from the Christmas tree into the hands of the pastor, Rev. John Peterson, and a similar sum into the hands of Mrs. Peterson, besides other tokens of affection. Oakdale has a reported membership of 47. At the watch-meeting 45 persons remained through to the opening of the New Year, and received inspiration from the occasion. Three week-evening meetings were held during the Week of Prayer, which were well attended.

Hubbardston.—Great credit is due the Ladies' Aid Society for the social and financial results of the midwinter sale, the ladies netting about \$120. The Sunday-school pleasantly observed the Christmas occasion with two heavily laden trees and exercises of recitation and song by a score of little ones. At the watch-night service, attended by more than fifty people, twenty-five remained till the close. A good religious interest was manifested. The church is enjoying a strong Christian impulse from the six union meetings recently held with the Congregational Church. Evangelist Frances Adams, of Hanover, is expected to assist the pastor, Rev. H. G. Butler, in special meetings, March 1. A. S. G.

NEW ENGLAND DEACONESS AID SOCIETY.—Let every one plan to attend the February meeting of the N. E. D. A. S., Tuesday, Feb. 2, at 2.30 p. m., in Committee Room, Wesleyan Building, 36 Bromfield St., Boston. Items of importance are to come before the meeting, as well as interesting reports of the year's work. ADELAIDE B. SLACK, Cor. Sec.

CHURCH REGISTER

HERALD CALENDAR

Bucksport Dist. Asso. (Western Div.) at Bucksport,	Feb. 1-2
New Bedford Dist. Min. Asso. at Middleboro,	Feb. 3-9
Bucksport Dist. Asso. (Eastern Div.) at Edmunds,	Feb. 15-19
Providence Dist. Min. Asso. at Embury Church, Central Falls,	Feb. 15-16
Augusta Dist. Conf., Livermore Falls,	Feb. 29-Mar. 1

CONFERENCE	PLACE	TIME	BISHOP
N. E. Southern,	New Bedford,	Mar. 23,	Goodsell
Eastern Swedish,	Brooklyn,	" 24,	Foss
Vermont,	Montpelier,	" 30,	Fowler
Maine,	Rumford Falls,	" 30,	Vincent
New England,	Springfield,	Apr. 6,	Goodsell
New Hampshire,	Manchester,	" 6,	Fowler
East Maine,	Pittsfield,	" 6,	Vincent
New York,	New York,	" 6,	Andrews
New York East,	Brooklyn,	" 6,	Foss
Troy,	Gloversville,	" 6,	Cranston

Marriages

BROWN - WILLIAMSON.—At the Methodist Episcopal parsonage in New Sharon, Me., Jan. 21, by Rev. J. R. Remick, Clarence E. Brown and Hattie F. Williamson, both of Mercer, Me.

W. H. M. S.—The anniversary of the Woman's Home Missionary Society, Maine Conference, will be held at Rumford Falls, Me., Thursday, March 31, at 3.30 p. m. Miss Carrie Barge, national organizer for young people, will give the address. The full program will appear later.

MRS. ANNA ONSTOTT, Conf. Cor. Sec.

FREEDMEN'S AID MONEY BOXES.—To aid pastors in securing the co-operation of children in gathering funds for the education of the needy boys and girls in the Southland, we shall be glad to furnish to pastors and Sunday-schools a folded money-box that opens in the form of a pyramid. These pyramids are attractive in form, and, in the hands of young people, must be very effective in gathering funds. These will be sent for five cents a dozen, simply to cover postage. Applications should be made early to the Secretaries, 222 West 4th St., Cincinnati, O.

W. H. M. S.—A meeting of the Lynn District will be held in First Church, Lynn, Thursday, Feb. 4. Sessions at 10.30 and 2. Address by Miss Carrie Barge, field secretary of young people's work. Lunch at 15 cents a plate. Boston and Malden electrics pass the church door.

ADELAIDE E. TROLAND, Cor. Sec.

MAINE CONFERENCE ENTERTAINMENT.—All the members of the Maine Conference, supplies, probationers, and their wives, will be provided with entertainment during the session of the Conference. Applications must be in by Feb. 17, otherwise no entertainment can be guaranteed. Please state, when writing, whether your wife expects to be present or not. GEORGE A. MARTIN.

119 Maine Ave., Rumford Falls, Me.

W. H. M. S.—The regular monthly meeting of the New England Conference & Executive Board will be held in Bromfield St. Church, Monday, February 1, at 2 p. m.

MRS. M. C. STANWOOD, Rec. Sec.

EASTER CONCERT SERVICE.—The Missionary Society again publishes an Easter Concert Service, "The Risen Lord," in which the resurrection of our Lord is coupled with His great program of the world's evangelization in song and Scripture and recitations. The music is bright and for the most part simple, while there are a few pieces that are singularly beautiful, but call for a little more practice. Sunday-schools should secure these services as early as possible, and prepare, both musically and with suitable gifts, for a good Easter concert.

The price of the Service just covers the cost—\$1 a hundred, postpaid. Sample copies with a tract to supply material for a brief missionary address will cost 5 cents. To save expense in handling, money must accompany the order. Address Missionary Office, 150 Fifth Ave., New York, or 57 Washington St., Chicago.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

OBITUARIES

Ye make it nearer, O beloved friends,
Whose very dearness draws our hearts,
To build, across the gulf that parts,
Some bridge to pass to where the parting ends.

Ye make it fairer, as your presence here
Made this world fair; so Paradise
Gains added beauty to our eyes
That strain to see you, blind with many a tear.

Ye make it fuller; God hath willed it so.
Ye are our treasures stored there;
And He himself hath said it—where
The treasure is, the heart will surely go.

Nearer and fuller and more fair to me,
Dear land, calm shore, fair world, thou art:
Let thy sweet charm draw us apart
From earth, and time, and sin, to dwell in thee.

—deceased.

Snow.—Rev. Elihu Snow was born in Lewis, Essex County, New York, Oct. 3, 1845, and died at West Kennebunk, Maine, Sunday, Jan. 10, 1904.

When but a boy of eighteen years he enlisted in the 118th Regiment of New York Volunteers, and was not discharged till Feb. 6, 1866. Married soon after, he went to Waterbury, Vt., where in a great revival he was wonderfully converted. Later he went to live at Montpelier, where my life-long intimacy with him began. Working faithfully in Trinity Church, he was often invited to go out to hold special schoolhouse meetings. The State Y. M. C. A. laid hold on him and used him for special revival services all the time that he could spare. Later the call to the regular ministry came so loud from God and from the church that he gladly dropped his secular work and entered a service of which he never tired. From the beginning he was very studious in his sermon preparation and very aggressive and revivalistic in his preaching and pastoral work. In Vermont he faithfully served the Methodist churches of Gaysville, Plainfield, Ludlow, Franklin, Swanton, and White River Junction. He was transferred to New Hampshire Conference and stationed at First Church, Concord, where he built a very fine parsonage, improved the church edifice, and gained many new members. Failing in health, he took up lighter work at York Beach, which he kept for four years. Only by a mighty fight with disease did he maintain his great popularity at this famous summer resort. Not willing to give up to consumptive tendencies, he took a transfer to the Maine Conference, and was stationed at West Kennebunk, Maine, where he died. Not till the last month of his life did he relinquish the hope of living and preaching the Gospel.

He was the most genial of men, winning not only to himself, but to Christ. He was magnetic and enthusiastic in both pulpit and parish work, sweeping into the current of his influence those whom he had touched by his social and financial and spiritual work, securing their aid in building up his church enterprises. He was appointed chaplain of the Vermont house of representatives, and was conspicuous in Grand Army and Odd Fellow circles.

Mr. Snow leaves a wife, two daughters, and three sons. His body was taken to Montpelier for burial.
C. H. FARNSWORTH.

Bowie.—Mrs. Martha A. Bowie was born in Keene, N. H., in the year 1819, and died in Portland, Me., Dec. 27, 1903.

While in youth she moved to Durham, Me. While living in Durham she was married to Alexander Bowie. Later they made their home in Portland. Immediately on coming to this city, Mrs. Bowie united with the Congress Street Methodist Episcopal Church, a relation she sustained continuously until her death. She was a consistent Christian, and devoted to every interest of her church. Of late years the infirmity of age has prevented her from taking an active part in the many religious and benevolent agencies in which she was so much interested. For a number of years she has

been accustomed to spend the summer at Old Orchard, where she greatly enjoyed the privileges of the many religious meetings held there.

It has been twenty-three years since her husband died. For a number of years Mrs. Bowie had made her home with her only surviving daughter, Mrs. I. B. Wheelock, 104 North Street, Portland. Here, after a few weeks of painful sickness, she peacefully and triumphantly entered into the eternal rest, Sunday morning, Dec. 27.

The simple funeral services were conducted by her pastor, assisted by Rev. F. H. McKenney, an old-time friend.

W. S. BOVARD.

Reed.—Mrs. Deborah (Hunt) Reed, daughter of Rev. Thomas Hunt, and wife of the late Jonathan Reed, was born in Reading, Vt., Sept. 10, 1822, and died at the home of her son, Herbert F. Reed, Springfield, Mass., Jan. 8, 1904.

Mrs. Reed was a woman of great intellectual strength, always interested in religious topics and the affairs of the nation. She had a most beautiful, Christlike spirit, tender, gentle and lovable. For nearly a half-century she was an active member of the Methodist Episcopal Church in the town of Newport, N. H. No wonder one like Mrs. Reed had a large circle of true friends. In 1896 she, with her husband, celebrated their golden wedding, and now they are celebrating the victories won in the battle of life in the "land of the pure and holy."

The funeral took place in the Methodist Episcopal Church at Newport, N. H., Jan. 12, her pastor speaking words of consolation to mourning friends.

She leaves two brothers—Nathaniel Hunt, of Oakland, Iowa, and Abel Hunt, of North Charleston, N. H.; also four sons—Nathaniel, of Boston, Frank A., of Newport, N. H., Edwin, of Philadelphia, and Herbert, of Springfield, Mass.
WM. THOMPSON.

Mills.—Bailey T. Mills, son of John and Nancy Bailey Mills, was born in Danabarton, N. H., March 22, 1821, and died, Jan. 1, 1904, at the residence of his daughter, Mrs. Emma Hibbard, in West Bath, N. H., where his widow resides.

He came to Boston at the age of nineteen, and soon after entered into business for himself, and for more than half a century was a provision-dealer. When the Union Market on Washington St. was discontinued, he retired from business. In 1848 he became a member of the Massachusetts Lodge, No. 1, I. O. O. F. Five years later he joined the Boston Fire Department, and rendered thereby eleven years of faithful service. During eight years he was captain of a company, and for five years was a member of a Boston Artillery Company.

In 1848 he and Miss Harriet A. Bacon were married by Rev. Mark Trafton, D. D. God made her a benediction to him in their home, business and church life. They had six children, of whom three have gone to the better land—Harriet E., aged 2 years; Charles Bailey, killed in the second battle of Bull Run in 1862, aged 18 years, and in whose honor a memorial window was placed in People's Temple, Boston; and Nellie Marsh, in 1872, aged 9. The surviving children are Rev. Irving Mills, a Protestant Episcopal clergyman, and Mrs. Clara Shephardson, both of Denver, Col., and Mrs. Emma Hibbard, of West Bath, N. H.

Mr. Mills united with the Medford Methodist Episcopal Church in 1851. His conversion was very clear and radical. It filled his life with richest joys, and made him a tower of strength in the church. By the sweetness, humility and consistency of his private life, by his fidelity, helpfulness and love in his home life, by his unimpeachable integrity, great energy and sound wisdom in his successful business career, and by his untiring labors, generosity and affability in his lodge and church life, God was glorified in him.

In 1852 he removed his church membership to Church St., now People's Temple, Boston, and with his excellent Christian wife and collaborer became prominently identified in its interests. In connection with this church, of which for many years he was a leading official and Sunday-school worker, he became widely known and greatly beloved by the Methodists of Boston and vicinity. This was evidenced in various ways, voiced by Rev. C. R. S. Brewster, Rev. I. J. P. Collier, and Mr. J. C. Morse at his silver wedding in 1868, and again by Rev. C. S. Nutter, D. D., Mr. S. F. Kittredge, and Mr. W.

J. Kendall, at his golden wedding in 1893, and by many costly gifts from the church and Sunday-school, and from prominent Boston business firms. To the joy of the Medford church, to the regret of Church St. Church, of which for many years he was the beloved Sunday-school superintendent, he moved back to Medford in 1885, and four years later, retaining his church relations in Medford, made his residence in Wellington. Until the close of his business career and his retirement to West Bath, N. H., he remained a greatly beloved leader and generous supporter of the interests of the Medford Church and Sunday-school, honored for his personal piety and sound common sense.

Throughout his life he never neglected the church prayer and class-meetings for social amusements. He was faithful in the maintenance of family prayers, never failed to ask God's blessing at the family table, and enjoyed private prayer and the daily study of the Bible. His last years revealed great maturity of Christian faith, a sunny disposition, and the fruits of the spirit in beautiful symmetry. He passed from this life rejoicing in the assurance of a heavenly inheritance. God, by him, has taught all who knew him that for the Christian "tis blessed to live, but better to die; the best of this world is its path to the sky."

N. T. WHITAKER.

Marston.—Jeremiah W. Marston was born in North Yarmouth, Me., Jan. 16, 1825, and died, triumphant in the faith, after a short illness with pneumonia, Nov. 19, 1903.

Mr. Marston was converted at an early age, and joined the Methodist Episcopal Church, Aug. 22, 1840, at North Yarmouth, giving good evidence of a true religious character. Jan. 4, 1852, he was united in marriage with Miss Martha M. Walker, of Freeport, Me., who joined with him cheerfully in church work. Both were very helpful to the church, especially in music. They were blessed with three children, only one of whom was spared very long to them—a daughter, Mrs. Lucy May Jenne, of Yarmouth. Mr. Marston also exemplified the fifth commandment by showing his great love and loyalty to his aged parents, caring for them in a most tender manner until they were called to the higher life. March 29, 1884, his faithful wife was summoned to the better land, and, though his loss was great, he did not murmur, but found complete refuge in Christ, declaring his interest again and again in the heavenly home. The writer received him by letter, Nov. 20, 1898, into the Methodist Episcopal Church at Yarmouth, where he made his home with his daughter until his death.

Mr. Marston was a blessing to the church and a comfort to his brother, Levi Marston, who survives him at the ripe age of 87 years, and was one of the founders of the Yarmouth Church. He also leaves a sister, Mrs. Eliza Smith, of South Windham, aged 81 years. They, with his daughter and her family, the church and many friends deeply feel their loss.

He was buried from the home of his daughter, on Myrtle St., Yarmouth, Nov. 21, 1903. Services were conducted by his pastor. His remains were taken to Pownal for burial. "But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18).

C. A. BROOKS.

So Easy to Forget

In 999 cases out of every thousand the directions which accompany a physician's prescription or proprietary medicine tell you to take a dose three or four times a day, either before or after meals and on going to bed. In 999 cases out of a thousand this rule is never strictly followed. You start in to observe it religiously and succeed pretty well at first, but soon you'll begin to skip doses, then the medicine fails in its intended effect. It's so easy to forget.

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Current Notes

—Switzerland is gaining in popularity as a resort for Americans. During the season of 1899 the number of Americans registered in the hotel books was 7,348. Last summer 11,859 persons were so registered.

—A new municipal hospital is being built in Berlin, Germany, which will have 1,700 beds, and will cost over two million dollars.

—The German colonies have an area of 1,024,262 square miles, and a population of but 5,125 Germans, of whom 1,567 are officials and soldiers. The cost of these colonies to the empire since 1884 has been over \$50,000,000.

—The mileage of electric roads in Connecticut is now 566 miles, an increase of 49 miles during last year. In stock, bonds, and floating debt the roads are capitalized at \$77,849 a mile, as compared with a capitalization of about \$46,000 a mile in Massachusetts. The gross earnings per mile of the electric roads in 1903 were \$6,798. The electric roads carried 91,554,028 passengers, as compared with 64,918,472 carried by the steam roads.

—The motor-car industry has been greatly developed in France. In 1902 there were seventy makers of complete chassis, who turned out 15,000 vehicles. During the past year that rate of manufacture has been greatly exceeded. French manufacturers of automobiles have been giving particular attention to the export trade. It is probable that the exports for 1903 will be found when reckoned up to exceed in value \$10,000,000.

—The pig iron industry reached a very low ebb in December, the product of the coke and anthracite furnaces having fallen to 852,575 tons as compared with a rate of over 1,550,000 tons in the summer months. This decline was due principally to the lessened output of the great steel companies. The outside fur jackets, notably those making foundry iron, did not fall off in so heavy a proportion.

—Despite the fact that an Arbitration and Conciliation Law was passed in France in 1892, 512 strikes in 1,820 establishments, involving 212,704 working people, and causing a loss of 4,675,081 days' work, occurred in 1902. In half of the cases the strikes were due to demands for higher wages. To only 107 cases was the law of 1892 applied, and in only 47 instances did the law prove effective. The sentiment in France is in favor, not of repealing, but of improving, the law.

—The discovery is reported, in the Mount Rastus mining region of Oregon, of a tree bearing the inscription "Lewis and Clark, 1804-1805," and of a well constructed stone fort and the remains of a log hut. It is known that one of the earliest overland trails passed near the scene of this discovery.

—A school of domestic science has been started in Upper Montclair, N. J., by charitably disposed people, to help deserted wives and widows. At present four deserted wives, a widow, and two children are living at the school. Miss L. May Harding, of Boston, has been engaged as director. Practical domestic science, the making over of garments, darning, and fancy-work, will be taught at the school.

—The Russian Commission for the St. Louis Exposition has planned a general scheme for an industrial and commercial exhibit and a government pavilion. The central feature of the latter will be a gigantic statue of Yermack, the great Cossack chief, by Professor Bekleshchen, surrounded by glass show-cases containing articles of gold and silver workmanship, under a great tent resting on a colonnade. The tent will be surmounted by an immense double-headed eagle. Among the exhibits will be representations of the mining industry and of the Siberian railroad, and panoramas of the petroleum industry and of Crimean and Caucasian scenery. Included in the exhibits of the government pavilion will be an antique table service and silver belonging to the Czar.

—A single kind word often goes a great way toward gaining for the speaker the good-will of the people he addresses. It is said that the present German Kaiser does not enjoy popu-

larity with the Prussian nobility because he takes no pains to conciliate the members of the aristocracy unless some particular individual happens to be distinguished in some line. But the Kaiser's father used to say to the aristocrats: "Good evening, how do you do?" as if he felt a real concern in their welfare. The nobles thus addressed would go home happy, and report that the Emperor had paid them high honor. One word, if it be the right one, is enough to make for the speaker a friend. There are people who understand and practice, from the most unselfish motives, the art of making all who come into contact with them feel that they are of some consequence in the world and worthy of genuine respect, thus increasing the self respect of those people without unduly stimulating their pride or conceit.

—Egyptian fishermen receive \$20 per thousand for eels caught in Lake Mensaleh, which are salted and packed in ice and sent to Hamburg by way of Trieste, where the ice supply is renewed.

—The historians and the sociologists had some lively debates at the joint sessions of the American Economic Congress and the American Historical Association held recently in New Orleans. In this sharp battle of arguments the economists present served as would-be peacemakers, with the result of bringing down upon themselves abuse from both sides. Historians, sociologists, and economists are, so to speak, all in one boat. Each of the three classes of investigators needs the other two. Both sociology and economics have a historical basis as well as an ideal outlook; sociology has its economic phase—which, however, is but part of the fact and function of society; and history, which is the record of what has been, needs to be studied in the light of the idealizing impulses of a social progress which presses towards the things that ought to be.

—A dispute between two business men in Vineland, N. J., who were partners in a market, but who quarreled and would not speak to one another, was settled last week by reference to a volunteer board of arbitration. On the board the mayor of the city served, and one of the ministers of the place as well, the other members being business men. Through their counsels and labors the trouble was amicably settled without recourse to lawyers. The law is a useful weapon to have in reserve in the case of intractable offenders, but it is often honored most when its aid vindictively is not invoked.

—At a recent meeting of the Minerva Club at the Waldorf in New York city a paper was read by Mrs. Belle Gray Taylor entitled, "Influence of Legislation on Crime." Mrs. Taylor advocated the kindergarten system, and said: "If only some of our millionaires would devote a few of their hard-earned millions here at the base of education, instead of piling it all on top in libraries and universities, they would do more vital good." Whatever may be true of the intellectual side of the question, it is certainly true that as respects morals the instruction given at the primary school end of life is vastly more significant for life and conduct than that which is "piled on" in later years.

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A Warm Spirit of Evangelism

Continued from page 105

more of the kernel of Christianity in these days than some have been wont to think. Towards each one of these propositions the spirit of Methodism is most cordial. Indeed, they would not form a bad résumé of the best life and thought of our church to-day.

"A Wesleyan Methodist minister, writing as a Methodist, recently said: 'We were born in revolution, we were cradled in change, we were brought up in adaptation, and have had our very being in alteration, accommodation, adventure. Our strength is never to sit still. We are unalterably committed to nothing but the religion of our Lord Jesus Christ.'

"It is well, and it is great cause for thankfulness. We ought to be grateful that we are not committed to some iron-clad creed musty with the smell of a dead theology. And besides, the religion of Jesus Christ is a big enough thing in itself—the biggest thing in the thought of God thus far revealed, big enough for the employment of all our time and the engaging of all our talents. It was the eloquent Chalmers who said: 'Our only business with Christianity is to proceed upon it.' We have been proceeding upon it somewhat. Our Twentieth Century Thank-offering

movement of more than twenty-one millions of dollars has called forth many generous compliments from our sister denominations. When it was first proposed, it was characterized everywhere as the most visionary proposition ever flaunted in the face of the church. But the accomplishment of it shows what we can do as a church when we stop our playing and get down earnestly to our Lord's business. It is a creditable achievement, and is about what we ought to begin to do now every year.

"The time is now ripe for an enterprise upon a higher plane. Let the leaders of our church at the approaching General Conference in Los Angeles show their faith and daring in presenting to the church a scheme for the immediate utilization of the reserve spiritual power in our membership for conquest of all men everywhere in the name of Jesus Christ. Such a scheme would call for rare wisdom, but certainly it ought to be practicable to do something worth while in this direction. Rev. R. J. Campbell, pastor of City Temple, London, after returning from his recent visit to this country, said he took away the impression that 'among American ministers intellect and spirituality were divorced; that unhappily they were not often found in the same men; that the intellectual and spiritual leaders of the church were different sets.' How far this may be true of us as Methodists, it is not my purpose now to inquire. But in so far as it is true, it certainly should be corrected. Methodism's ideal for her leaders is, not that they are placed in high position solely, or even chiefly, for ornamental purposes, but to inspire the church with the spirit of bold achievement in the name of her Lord and Master. They will thus 'adorn the doctrine of God.' One must be impressed that there is much which goes under the name of Christianity even in Methodism which counts for little practically in the salvation of the world.

"Dr. Nathaniel J. Burton, in his Yale Lectures on Preaching, says: 'It has been the sin of my life that I have not always taken aim. I have been a lover of subjects. If I had loved men more and loved subjects only as God's instruments of good for men, it would have been better, and I should have had more to show for all my labor under the sun.' With a truer spirit of real Christian philanthropy that great-hearted commoner, Henry George, was accustomed to say: 'I am for men.' Let it be understood from this day on, and even forevermore, that all Methodism is for men in the name of Jesus Christ, and that, too, immediately. Let this be the watchword throughout every Bishop's realm, on every presiding elder's district, and from every pastor's pulpit; the motto over every editor's chair, in every agent's and secretary's office, in every president's and professor's classroom. 'And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.'

FACTS WORTH NOTING

The Swiss Republic is about to erect a monument in honor of the World's Postal Union.

The French Government has decorated President Harper, of the University of Chicago, with the Cross of the Legion of Honor.

Friends of Thomas A. Edison plan to found a medal fund to be intrusted to the American Institute of Electrical Engineers (the medal to be awarded annually to graduating students), in commemoration of the 25th anniversary of the introduction and commercial development of the incandescent lamp. The design of the medal

will be submitted to the National Sculpture Society. It is proposed to have the medal of platinum because of the importance of that metal in electrical arts. The medal fund of \$5,000 is to be presented at the annual dinner of the Institute, which will be held at the Waldorf in New York city, Feb. 11, when it is expected Mr. Edison will be the guest of honor.

Prof. W. H. Wright, head astronomer of the Lick Observatory expedition now in Chile, has notified the University of California of the discovery of a remarkably perfect specimen of the ichthyosaurus, near Coquimbo. South America has not hitherto furnished any specimens of these prehistoric silurians.

Aalesund, a busy seaport trading town of Norway, was destroyed by fire last Saturday. The entire population, numbering between 8,000 and 10,000 people, is homeless. The damage is estimated at \$4,000,000. Aalesund ("Eel Sound") is the commercial centre of the Storfjord region, and one of the cod fisheries of the Western Banks.

More than 150 men were entombed last Monday by an explosion in a shaft of the Harwick Coal Company, near Cheswick, Pa. Some 200 men were employed in the mine. Many of the miners were killed outright, and others were suffocated. Hundreds of men joined in the work of rescue.

The Sultan of Turkey has ordered that a general amnesty be granted to the Bulgarians and Macedonians who have been imprisoned for participation in the disturbances of last summer. There is a string attached to the decree, however, in the shape of the expression of a purpose on the part of the Porte not to give effect to the irade until Bulgaria gives assurances satisfactory to Turkey regarding its attitude in future.

Commenting on what is called the dull season and busy season in trade—in the Crockery shops the fall months including Thanksgiving and the holiday season—the winter months follow with matching of old sets and putting in of new ones, said one of the firm of Jones, McDuffee & Stratton, whose advertisement in another column invites attention to the late importations. There is no month in the year that they do not have importations afloat from either Hongkong, Yokohama, Hamburg, Antwerp, Havre or Liverpool.

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